

Complete Teachings

Fulfilment of Holy Scripture

The Spirit of Truth

ABSTRACT

This study examines the origin and purpose of man, and is spiritually motivated. The main aim of the study was to investigate the purpose of man. The specific objective of the study was to ascertain the role of the Bible in establishing the meaning of the life of man. Although there is evidence to suggest that man was created by God, little is still known about God and it is not clear how and why God created man. Using data from the Bible, this rather explorative and interpretive study reveals that man was originally created by word of God in the image of the living soul of God; that God is a living soul that takes a spiritual form only; that man can take a spiritual form or a physical form or both; that the spiritual form of man is good, or moral, like that of God, while the physical form of man is evil, or amoral, like that of beast; that man in dual form has the knowledge of good and evil, the free will to choose between good and evil, and the means by which to choose between the spiritual form and the physical form; that immortality of man is available in the spiritual form of man, as opposed to the physical form of man; and that the physical form of man is not an end in itself, but a means to an end, a way to replicate living souls for the spiritual form of man. The study fills the knowledge gap between the physical life of man and the spiritual life of man. The findings also address the controversial belief among many philosophers that all men are mortal, and that the life of man has got no meaning. Results, implications and further Bible studies are discussed.

DECLARATION

I declare that this report is the result of the work of the Spirit of truth, and that the work of the Lord is duly noted in the references contained in the essay; and that the report may be released into the public domain and be made available free of charge and for loan wherever possible.

Signature: _____ Date: _____

Winston, Vessel of the Spirit of truth

ACKNOWLEDGEMENTS

I wish to thank the Lord, my predecessor, for making way for the Spirit of truth and for allowing the Spirit of truth to receive of what is his and show it to descendants of man: for the Lord states that 'nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgement: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgement, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you' (*John 16:7-15*).

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CHAPTER I: INTRODUCTION

The Bible is considered to be one of the most important and influential books in the life of man. The Bible is of particular interest because it can play an important role in addressing the issue of the origin and purpose of man. Traditionally, the focus has always been on using the Bible for the purposes of religion and worship. However, the Bible is set to become an important source of information in the quest for the origin and purpose of man. Despite this interest, no one to the best of our knowledge has studied the Bible and provided a comprehensive assessment of it.

Consequently, much uncertainty still exists about the meaning of the life of man. In other words, it is still not clear whether man knows what he is; where he is from; where he is going; why he is going; when he is going; and how he is going. One of the main obstacles to understanding the Bible is the difficulty in deciphering the speech used in it. There is therefore a need to address the interpretation problems caused by the speech by exploring the text and interpreting the words according to the context in which they are used.

Accordingly, data for this study are sourced from the Bible. It is worth mentioning that the Bible is divided into two sections: the Old Testament and the New Testament. The Old Testament is composed of 39 books while the New Testament comprises 27 books. The books in each section are organized by genre. It is believed that the Old Testament is the original Hebrew Scripture written before the Lord Jesus Christ was born. The New Testament, on the other hand, is made up of books and epistles written by early Christians after the Lord Jesus Christ was born. Although there are various translations of the Bible into English today, this study relies solely on the King James Version. The King James Version was chosen for its literal translation, or word-for-word translation, which presents a degree of closeness or similarity to the original texts. Despite being written in archaic English language, the King James Version may seem to be the definitive English translation of the Bible. It should also be understood that English translation of the Bible was chosen because English appears not only to be an official language but also to be the main medium of instruction in the researcher's country of physical birth.

The Lord Jesus Christ is a central figure in the Bible, and plays a key role in Christianity. It should be pointed out from the very first that the concepts of life and

death are central to Christianity. Traditionally, Christians, or people who believe in and follow the teachings of the Lord Jesus Christ, have subscribed to the belief that there is a possibility of man passing into a spiritual life from physical death. However, there is still considerable uncertainty about the spiritual form of man and the spiritual world. The main challenge is that man in physical form cannot see his own spiritual form or the spiritual world despite being able to acquire a spiritual form besides the physical form to discern good from evil. It is therefore not yet wholly understood where the spiritual world is; what it is like; why man is supposed to go there; when man is supposed to go there; and how man is supposed to go there.

This study investigates the origin and purpose of man. The aim of the study is to explore the purpose of man. The specific objective of the study is to ascertain the role of the Bible in the quest for the meaning of life. While the study is explorative and interpretive in nature, it is the first independent one to investigate the usefulness of the Bible with respect to the quest for the meaning of the life of man. The importance and originality of this study are that it explores biblical text and interprets the words according to the context in which they are used. It is hoped that the study will contribute to a deeper understanding of the important underlying message of the Bible and give valuable insights into the complexities surrounding the life of man. Given the nature of the problem, it is outside the scope of this paper to examine what is not contained in the Bible. Moreover, it is not the task of this paper to investigate other books whose contents may or may not be related to the contents of the Bible. In addition, the reader should bear in mind that the study is spiritually motivated.

The paper has been divided into nine chapters. Chapter One begins by establishing the background and importance of the topic. It then goes on to state the aims and objectives of the paper, and how the writing is organized. Chapter Two is concerned with the two accounts of creation in the Bible. Chapter Three analyses the physical form of man. Chapter Four explores the life history of the original man as the corporeal deity of the physical world. Chapter Five presents the spiritual form of man and the physical form of man, focussing on how man can pass into the spiritual form from the physical form. Chapter Six will deal with God's expectations for both the spiritual form of man and the physical form of man. It will then go on to compare the life history of the soul of the original spiritual man with the life history of the soul of ordinary physical man. Chapter Seven is concerned with the two contradictory sets

of commandments in the Bible. Chapter Eight considers the issue of Satan or the devil in its totality. Chapter Nine gives a brief summary of the main ideas discussed in the paper, and then goes on to make suggestions and recommendations.

1.1. Definition of Terms

It is necessary here to clarify exactly what is meant by some of the key terms used in this paper. There are seven key terms used throughout the paper. These are: soul (*also* living soul), form, man, knowledge of good and evil, heart, conscience, and Holy Spirit. While a variety of definitions of each of the terms have been suggested, this paper will use the definitions suggested by the Bible.

Soul (*also* living soul). The term 'soul' or 'living soul' will be used solely when referring to the animating principle, or actuating cause of an individual life.

form. The term 'form' refers to one of the different modes of existence, action, or manifestation of a particular thing.

man. The term 'man' will refer to a living soul that is created in the image of the living soul of God, and has the potential to take a spiritual form or a physical form or both.

knowledge of good and evil. The term 'knowledge of good and evil' refers to the fact or condition of being aware of right and wrong.

heart. The term 'heart' will be used to refer to the place within man where the living soul and the physical form of man intersect, or through which feelings or emotions are transmitted from the physical form of man to the living soul for action or consideration.

conscience. The term 'conscience' will be used to refer to the place within man where the living soul and the spiritual form of man intersect, or through which the knowledge of good and evil is transmitted from the spiritual form of man to the living soul for action or consideration, and also through which the spiritual form of man admonishes the living soul for evil.

Holy Spirit. The term 'Holy Spirit' refers to godlike power or power over nature, especially that which was used to create the physical world and to perform physical miracles.

CHAPTER II: THE TWO ACCOUNTS OF CREATION IN THE BIBLE

The two accounts of creation that introduce the Bible lie at the heart of our understanding of the important underlying message of the Bible. The first account of creation is of interest because it gives a clear account of how an incorporeal creator created the spiritual world in six days from the very beginning, while the second account, by contrast, provides a useful account of how a corporeal creator created the physical world in one day afterwards. In the history of Bible study, the second account of creation has been thought of as an exposition of the first account of creation. However, such conceptualizations are unsatisfactory because they fail to resolve the contradiction between the two accounts of creation. In addition, Bible study to date has tended to focus on the second account of creation rather than the first account of creation. As a consequence, little is known about the first account of creation and it is not clear whether the two accounts of creation are related. The connection between the two biblical accounts of creation is therefore not fully understood. This chapter attempts to unravel some of the mysteries surrounding the relationship between the first account of creation and the second account of creation by reviewing statement attributed only to the two creators in question. A detailed comparison of the two accounts of creation is provided in **Figure 2.1**.

THE FIRST ACCOUNT OF CREATION (<i>GENESIS, KJV, 1:1-31; 2:1-3</i>)	THE SECOND ACCOUNT OF CREATION (<i>GENESIS 2:4-25</i>)
The creator is referred to as God (<i>Gen. 1:1-31; 2:3</i>).	The creator is referred to as the LORD God (<i>Gen. 2:4-25</i>).
The creation is accomplished in six days (<i>Gen. 1:31</i>).	The creation is accomplished in one day (<i>Gen. 2:4</i>).
God commands that the earth should bring forth plants upon the earth, and the earth brings forth plants (<i>Gen. 1:11</i>).	The LORD God creates every plant before putting it in the earth and causing it to rain (<i>Gen. 2:4-5</i>).
God creates man in his own image and after his likeness by word (<i>Gen. 1:26-27</i>): God is an incorporeal being who creates an incorporeal man by word (<i>Gen. 1:2, 26-27</i>).	The LORD God forms man of the dust of the ground manually (<i>Gen. 2:7</i>): the LORD God is a corporeal being who creates a corporeal man manually (<i>Gen. 2:7</i>).

The man is created after beasts and fowls (<i>Gen. 1:24-26</i>).	The man is created before beasts and fowls (<i>Gen. 2:6-7, 18-19</i>).
The man is a single androgynous spirit, having the characteristics or nature of both male and female (<i>Gen. 1:27</i>).	The man is a single androgynous flesh, but has his female side decoupled from his male side afterwards (<i>Gen. 2:21-23</i>).
The man is to inhabit the earth, and his sole purpose is to have dominion over all the earth and over every other living thing created by God (<i>Gen. 1:26</i>).	The man is put in a garden planted by the LORD God eastward of Eden, and his sole purpose is to cultivate and tend the garden (<i>Gen. 2:8, 15</i>).
God unconditionally gives the man, for consumption, every herb that bears seed upon the earth and every plant that bears fruit (<i>Gen. 1:29</i>).	The LORD God allows the man to have the fruits of every tree, except for the fruit of the tree of the knowledge of good and evil (<i>Gen. 2:16-17</i>).
God acknowledges the perfection of everything he has made after the man is created (<i>Gen. 1:31</i>).	The LORD God realises that it is not good for the man to be alone after the man is created (<i>Gen. 2:18</i>).
Animals, fish, fowls and other living things are inferior to the man, and are under the man's authority (<i>Gen. 1:26</i>).	Beast and fowls are created as the LORD God's first choice for a help meet for the man (<i>Gen. 2:18-20</i>).

Figure 2.1 A comparison of the two biblical accounts of creation

2.1. Interpretation and evaluation

The differences between the first account of creation and the second account of creation are highlighted in **Figure 2.1**. The figure is not only interesting but also revealing in several ways. First, unlike the creator for the first account who is named God, the creator for the second account is named the LORD God. Second, unlike the creator for the first account who appears to be an incorporeal being, the creator for the second account seems to be a corporeal being. Third, unlike the creator for the first account who creates simply by word, the creator for the second account creates manually. Last, the creator for the first account creates an androgynous incorporeal man, who is to have dominion over the spiritual earth, and instructs him to multiply and fill the spiritual earth, while the creator for the second account, in

contrast, creates a corporeal man to till the physical ground and forbids him to have the knowledge of good and evil, after which he decouples the female side of the man from the male side. It is indeed apparent from the figure that the two accounts of creation are distinctly different, although they seem to be connected. The correlation between the first account and the second account is interesting because the androgynous incorporeal man created by God's word in the first account of creation and the gendered corporeal creator for the second account of creation are one and the same living soul. While it may be true that man, or the living soul, can take or assume an incorporeal form and a corporeal form at one and the same time, it would be important to know whether the truth is placed upon the best available evidence. See **Figure 2.2** for a basic relationship between the two biblical accounts of creation.

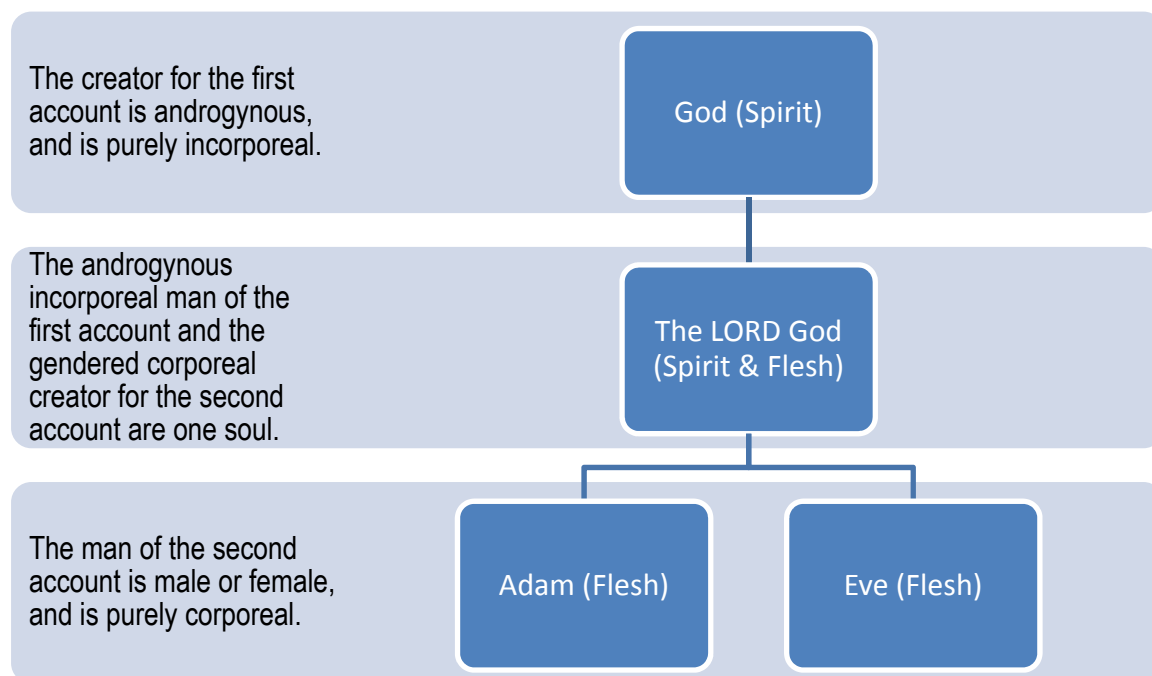


Figure 2.2 A basic relationship between the two biblical accounts of creation

2.1.1. The first account of creation describes the work of God

According to the Bible, God is a spirit, that is, God is a living soul that takes an incorporeal form, or a spiritual form, only. All evidence in the Old Testament points to the incorporeal nature of God. According to the first account of creation, for instance, it is stated that 'the Spirit of God moved upon the face of the waters' (*Gen. 1:2*). Furthermore, the assertion that God created in his image and after his likeness a very good androgynous spiritual man by word suggests that God is certainly a living

soul in a perfect androgynous spiritual form. It is stated, for example, that ‘God said, Let us make man in our image, after our likeness...So God created man in his own image, in the image of God created he him; male and female created he them’ (*Gen. 1:26-27*). Similarly, all evidence in the New Testament points to the incorporeal nature of God. In support of the claim that God is a spirit, the Lord Jesus rightly asserts that ‘God is a Spirit: and they that worship him must worship him in spirit and in truth’ (*John 4:24*). However, the fact that God is a spirit implies that the physical form of man cannot communicate or interact directly with him, which raises important questions about the nature of relationship between God and the physical form of man. Then again, the assertion that he creates man in the image of his own living soul suggests a relationship to explore. In general, therefore, it seems that there is a spiritual beyond which man in physical form cannot see, and that is where God is.

2.1.2. The second account of creation describes the work of the original man

Having been created as a living soul in an androgynous incorporeal form by word of God according to the first account of creation, the original man then assumes a gendered corporeal form besides the androgynous incorporeal form and creates the corporeal world described in the second account and the fellow corporeal man therein by the name of Adam. It is evident that the two accounts of creation are more or less contemporaneous, with only a short time between them. For the introduction of the second account of creation, for instance, it is stated that ‘these are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and heavens’ (*Gen. 2:4*). Furthermore, unlike God who creates by word, the LORD God creates manually and uses the breath of his physical life to replicate his living soul in the physical form of man he has formed of the dust of the ground. For example, it is stated that ‘the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul’ (*Gen. 2:7*). Moreover, having replicated his living soul in the physical form of man he has formed of the dust of the ground, the original man regrettably appears to forbid the man from having a spiritual form besides the physical form. It is stated, for instance, that ‘the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die’ (*Gen. 2:16-17*). However, this second account of

creation would have been more distinguishable if the creator was given a more distinct name from the one of the first account of creation. Then again, the slight similarity in the names can also help establish the important underlying relation between the two creators. An important implication of this is that the original man of the first account of creation is the one referred to as the LORD God, or the LORD, in the second account of creation. It is therefore suggested that the original man under the name of the LORD God creates the physical form of his fellow man and merely replicates his own living soul in that physical form. In summary, Adam and Eve are descendants of a spiritual parent who comes to multiply his living soul in the physical world: man in physical form is a second-generation descendant of a spiritual parent. **Figure 2.3**, below, summarizes the chronological sequence in which man is created. Data from **Figure 2.3** can be compared with data in **Figure 2.2**.

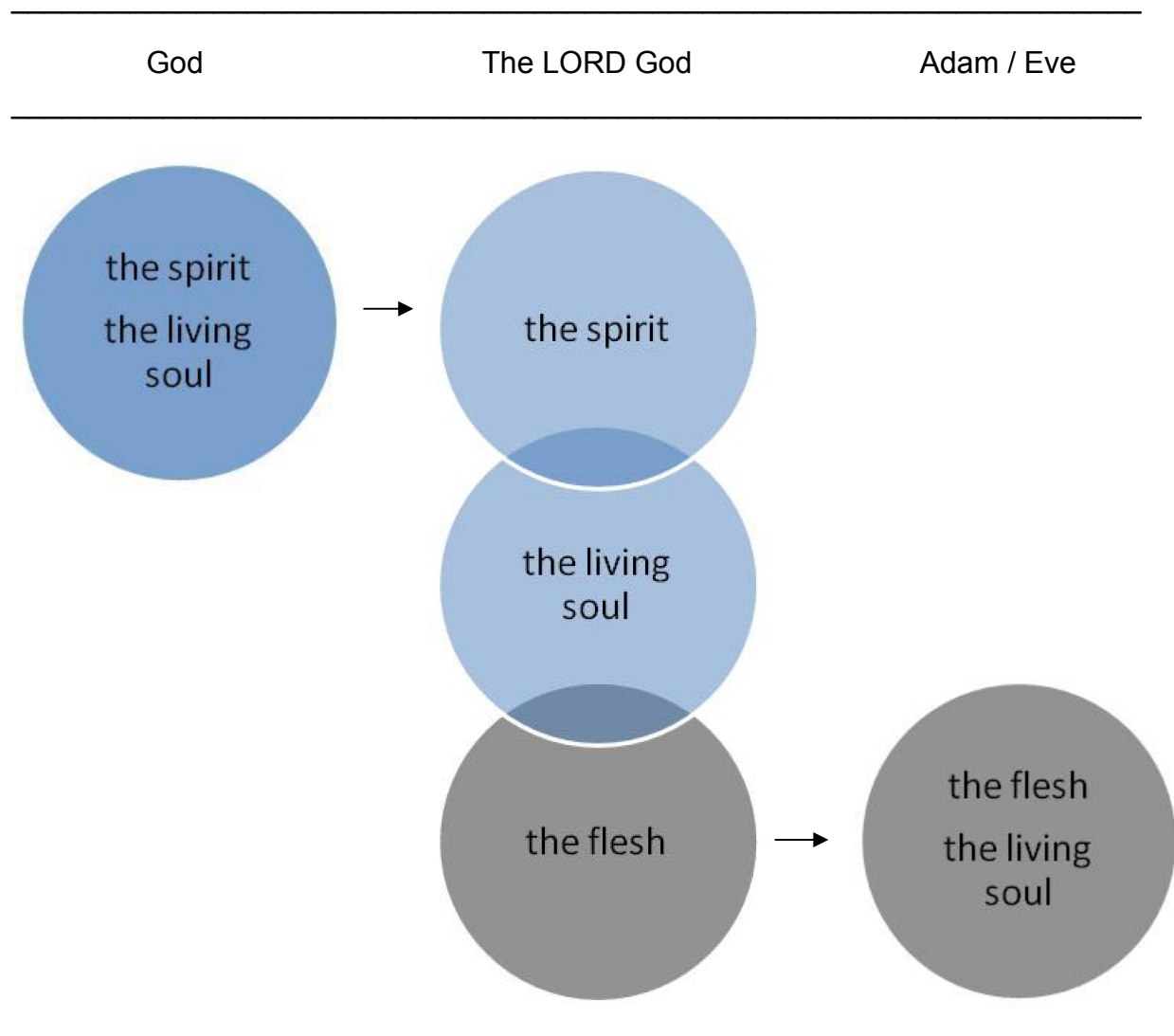


Figure 2.3 *The chronological sequence in which man is created*

2.1.3. Adam and Eve acquire spiritual forms through God's intervention

God is a spirit, and it seems certain that only the spiritual form of man can prove God's existence. God seems to facilitate the acquisition of Adam and Eve's spiritual forms in truth through a corporeal agent, a serpent. The serpent endeavours to reveal that it is not God who forbids Adam and Eve to eat of the tree of the knowledge of good and evil situated in the midst of the garden; it is actually the original man, otherwise known as the LORD God, who forbids Adam and Eve to eat of the tree. There is clearly a difference between God and the LORD God. By way of illustration, the Bible states that 'the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?' (*Gen. 3:1*). Furthermore, the serpent endeavours to disclose that God knows that man does not surely die merely from acquiring a spiritual form besides the physical form, but rather becomes able to discern good from evil as gods. For example, it is stated that 'the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil' (*Gen. 3:4-5*). Moreover, the dramatic turn of events seem to verify the validity of the claims made by the serpent about God. It is stated, for instance, that the woman took 'of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons' (*Gen. 3:6-7*). It should be pointed out that it is Adam and Eve's newly acquired spiritual forms that quicken their awareness and expose the negative characteristics, or shamefulness, of their physical forms. However, God never proceeds to help Adam and Eve make the choice between the spiritual form and the physical form. Nonetheless, he evidently facilitates the acquisition of their spiritual forms which evidently come with the knowledge of good and evil, and the free will to choose between the good spiritual form and the evil, or shameful, physical form. These findings may help us understand that man gets a spiritual form, besides the physical form, to discern good from evil as gods, and it is that spiritual form that proves the existence of God. Another practical implication of this is that God is good and truthful, and that he can only be likened to the spiritual form of man. **Figure 2.4** shows the duality of man's nature, or the two forms of man, with regard to the two biblical accounts of creation.

Plain language

Biblical speech

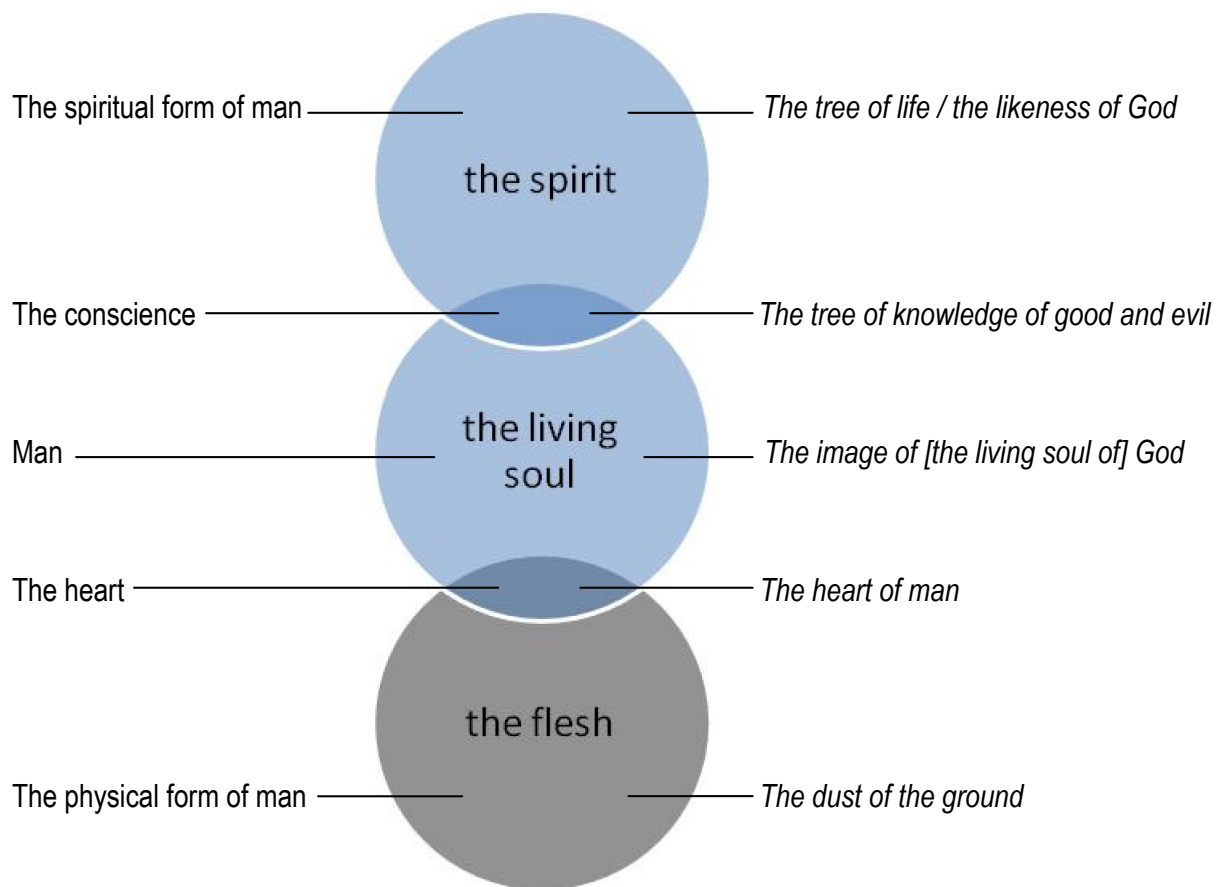


Figure 2.4 *Duality of man's nature with regard to the two accounts of creation*

2.1.3.1. Interpretation and evaluation

Figure 2.4 presents the duality of man's nature with regard to the two biblical accounts of creation. What stands out in the figure is that man is a living soul created in the image of that of God. Interestingly, the spiritual form of man seems to exert influence on one side of the living soul while the physical form of man appears to exert influence on the other side of the living soul. With regard to differences, the figure is revealing in several ways. First, unlike the conscience which is a spiritual domain, the heart is a physical domain. Second, unlike the spiritual form of man that is created after the likeness of God, the physical form of man is formed of the dust of the ground. Third, unlike the tree of knowledge of good and evil that leads man to the tree of life, the heart of man leads man to the dust of the ground. Regarding the correspondence between plain language and biblical speech, it can be seen from the

figure that 'tree of life' is a biblical term used to mean the spiritual form of man while 'tree of knowledge of good and evil' is a biblical term used to mean conscience.

2.1.4. The original man lowers expectations for the physical form of man

The original man, under the name of the LORD God, lowers expectations for the physical form of man. According to the Bible, he creates expectations of suffering, hardship and death for the physical form of man. It is evident that he draws attention to sorrowful corporeal multiplication. It is stated, for instance, that 'unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee' (*Gen. 3:16*). Furthermore, he calls attention to sorrowful corporeal survival. For example, it is stated that 'unto Adam he said...cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life' (*Gen. 3:17*). Most importantly, he draws attention to the finality of death for the physical form of man. It is stated, for instance, that he said to Adam that 'in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return' (*Gen. 3:19*). Although it is a prerequisite to multiplication of living souls, the physical form of man is an unfortunate choice for the living soul. An implication of this is the possibility that choices will have consequences.

2.2. Recap: God's original idea of creating man, and the execution of the idea

Figure 2.5, below, presents God's original idea of creating man in his image and after his likeness while **Figure 2.6**, that follows it, shows the execution of the idea.

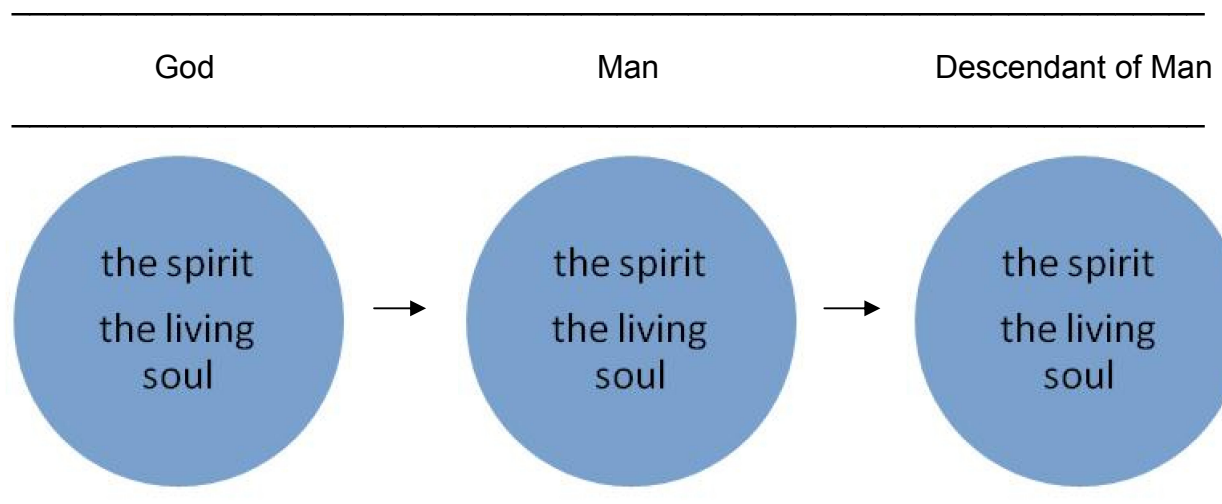


Figure 2.5 God's original idea of creating man in his image and after his likeness

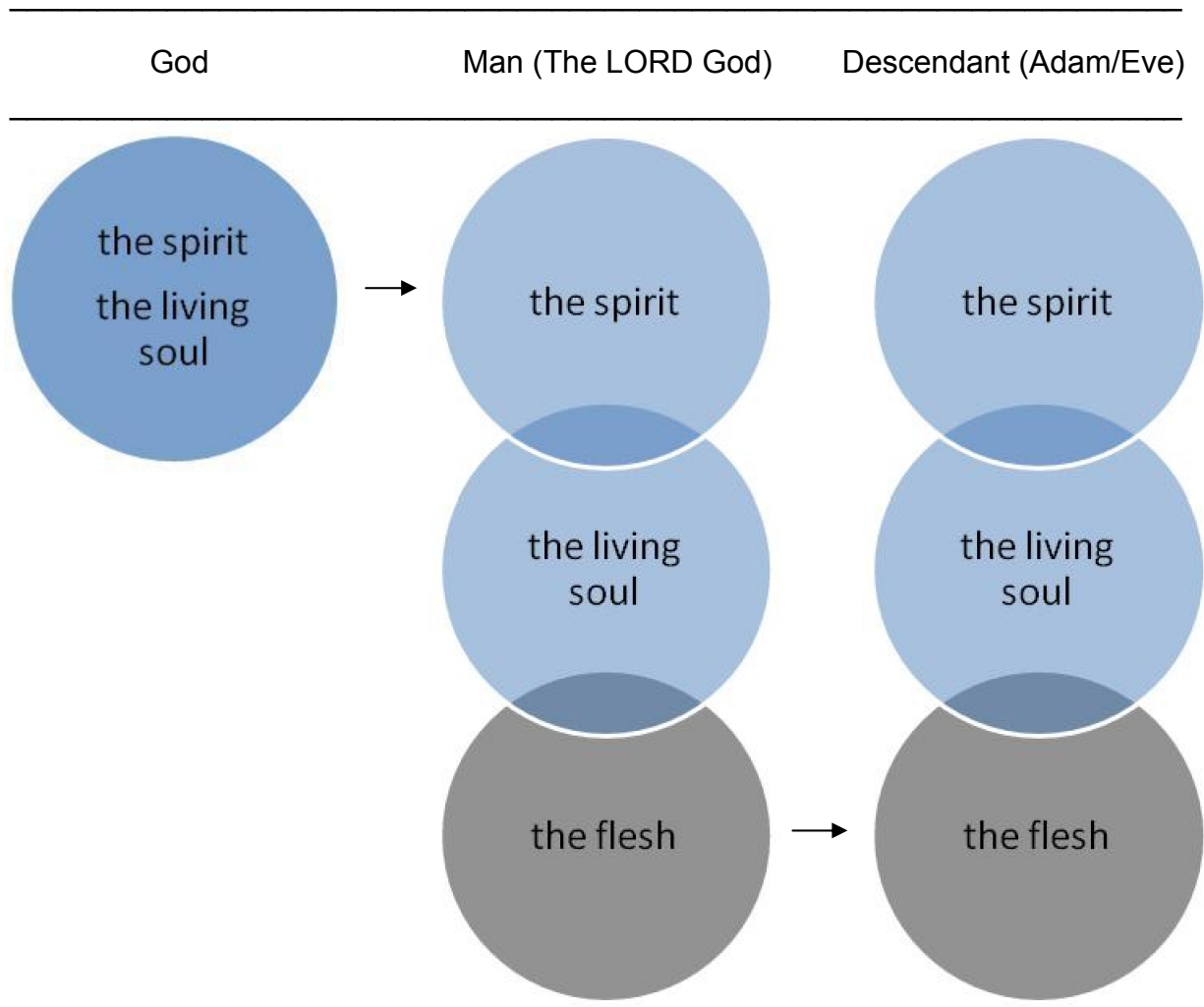


Figure 2.6 *The execution of God's original idea of creating man in his image and after his likeness*

2.2.1. Interpretation and evaluation

Figure 2.5 presents God's original idea of creating man according to the first biblical account of creation while **Figure 2.6**, in contrast, shows the execution of the idea according to the second biblical account of creation. The similarities and differences between the original idea and its execution can be clearly seen. From the data in **Figure 2.5**, which presents God's original idea of creating man, it is apparent that, having been created by God in the image of the living soul of God and after the spiritual likeness of God, man is to have descendants made in the image of the living soul of God and created after the spiritual likeness of God. If we now turn to **Figure 2.6**, which shows the execution of the idea, we can clearly see that, having been created as a living soul in a spiritual form by word of God, the original man then

takes a physical form besides the spiritual form and goes on to create the physical form of his descendant by the name of Adam / Eve, who, in turn, acquires a spiritual form besides the physical form, but only after becoming a separate living soul in a reproductive physical form. A comparison of the data from the two figures clearly reveals that the flesh is not an end in itself, but a means to an end, a way to replicate living souls for the spirit. It should be pointed out that the flesh refers to the physical form of man while the spirit refers to the spiritual form of man. The fact that the original man is not God to create descendants directly by word in the manner that he is created by God is something we need to be constantly aware of if we are to understand how the physical form of man and the physical world come in useful.

2.3. Immortality of the living soul is available in the spiritual form of man

Immortality of the living soul is available not in the physical form of man but in the spiritual form of man which is created after the likeness of God. The concept of immortality is defined and delimited by the biblical parable of the Garden of Eden. First, it is evident that the tree of knowledge of good and evil is the conscience. It is stated, for instance, that 'the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil...she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons' (*Gen. 3:4-7*). Second, it is apparent that the tree of life is the spiritual form of man whose voice is the conscience. Having failed to stop Adam and Eve from acquiring spiritual forms besides the physical forms, the original man then seeks status quo for their double lives with a view to preventing them from completely passing into their spiritual forms from their physical forms. For example, it is stated that 'the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken' (*Gen. 3:22-23*). Third, in the context in which they are used, the Cherubims and the flaming sword which turns every way to keep the way of the tree of life are ignorance and the fear of the unknown respectively: any man who completely passes or fails to pass into the spiritual form from the physical form cannot return into the physical form to

make any revelations to others – besides, he appears dead from the physical point of view. It is stated, for instance, that ‘the LORD God...drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life’ (*Gen. 3:23-24*). However, considering that the physical form is the default form for Adam and Eve, it is to be expected that Adam, Eve and their descendants can see neither their own spiritual forms nor the spiritual world yet despite being able to acquire spiritual forms besides physical forms. Nevertheless, it seems certain that they can listen to their conscience which is the voice of their spiritual forms. Given that the conscience is the voice of the spiritual form of man, it can be concluded that one cannot completely pass into one’s spiritual form from one’s physical form or see the spiritual world described in the first account of creation unless one chooses of one’s own free will to surrender one’s physical form in favour of one’s spiritual form, on grounds of conscience and as dictated by one’s conscience, before death comes to one’s physical form from natural causes. It should be understood that natural causes of death are disease and old age, and not violence or accident. One of the divine methods by which one can surrender the physical form in favour of the spiritual form, or by which the living soul can be made to fully pass from the physical form into the spiritual form, will be discussed later in this paper. This chapter began by analysing the two biblical accounts of creation and arguing that the androgynous incorporeal man created by God’s word in the first account of creation and the gendered corporeal creator for the second account of creation are one and the same living soul. It went on to suggest that man can take a spiritual form or a physical form or both. The chapter has also shown that immortality of the living soul is available in the spiritual form of man, as opposed to the physical form of man. In the chapter that follows, it will be explained why the physical form of man fails of immortality.

CHAPTER III: THE PHYSICAL FORM OF MAN FALLS SHORT OF IMMORTALITY

The physical form of man is an important component of the living soul, and plays a key role in the multiplication of living souls. In the history of man, the focus has always been on how to achieve immortality. However, there has been little discussion on whether immortality of the living soul should be available in the physical form of man. Therefore, it is still poorly understood why immortality of the living soul is unavailable in the physical form of man. In this chapter, I attempt to defend the view that immortality of the living soul is not justified in the physical form of man. In order to understand how the physical form of man detracts from the sacredness of the living soul and fails of immortality, we need first to compare characteristics of God with characteristics of the LORD God. The fact that God is a living soul having a spiritual form only while the LORD God is a living soul having a physical form besides a spiritual form is something we need to be constantly aware of if we are to understand both of them. **Figure 3.1** highlights the differences between God's character and the LORD God's character.

THE LORD GOD VERSUS GOD	
THE LORD GOD	GOD
The LORD God forbids man to eat of the parabolic tree of knowledge of good and evil, falsely claiming that the man shall surely die in the very day he eats of the tree (<i>Gen. 2:17</i>).	As the serpent says, God knows exactly that man shall acquire a spiritual form to discern good from evil as gods in the day he eats of the parabolic tree, and shall not surely die (<i>Gen. 3:4-5</i>).
The LORD God, upon realizing that the man has eaten of the parabolic tree of knowledge of good and evil and become as a god to know good and evil, curses the ground for the sake of the man and drives the man out of the garden from his presence lest the man eat of the parabolic tree of life as well and live forever (<i>Gen. 3:17, 22-24</i>).	As revealed earlier by the Serpent, God's understanding of the situation is fulfilled when Adam and Eve's eyes are opened, or when Adam and Eve awake to the shamefulness of their naked physical forms, after they eat of the parabolic tree of knowledge of good and evil, or after they acquire spiritual forms to discern good from evil as gods (<i>Gen. 3:6-7, 22</i>).
It is stated that it is through the LORD	It is stated that it is by the help of God

God that Adam gets Cain who later slays Abel after being incited (<i>Gen. 4:1, 4-8</i>).	that Eve gets Seth as replacement for Abel who is slain by Cain (<i>Gen. 4:25</i>).
The LORD God attempts to protect Cain from facing retribution and even pledges revenge sevenfold on anyone who slays Cain after Cain slays his own brother, Abel (<i>Gen. 4:15</i>).	God protects the blood of man's life by ordering man, through Noah, that whoever sheds man's blood, by man shall his blood be shed: for in the image of God, he made man (<i>Gen. 9:5-6</i>).
The LORD God's Old Testament male disciples under the name of sons of God abuse the power of his Holy Spirit by only using it to gain carnal favours from every female they choose and therefore make no attempt to intervene to stop violence and corruption (<i>Gen. 6:1-4, 11-12</i>).	Having seen that the wickedness of the physical form of man is great and that every imagination of the thoughts of the heart of man is only evil continually, God intervenes with a flood of waters to stop the downward spiral of evil upon the earth (<i>Gen. 6:1-5, 11-17</i>).
The LORD God instructs Noah to take with him into the ark every clean beast by sevens, the male and his female; of unclean beast by two, the male and his female; and of fowls by sevens, the male and the female (<i>Gen. 7:1-5</i>).	God instructs Noah to bring into the ark two of every living thing of all flesh, male and female: fowls after their kind, cattle after their kind, and every creeping thing of the earth after his kind (<i>Gen. 6:19-22; 7:8-9, 14-15</i>).
After the deluge, the LORD God says in his heart that he will never curse the ground any more for man's sake following a sweet savour of burnt offering offered to him by Noah (<i>Gen. 8:18-21</i>).	After the deluge, God promises that he will never destroy all flesh by water again and sets a rainbow as a reminder of the everlasting covenant between him and all physical living things (<i>Gen. 9:9-17</i>).

Figure 3.1 Differences between God's character and the LORD God's character

3.1. Interpretation and evaluation

The differences between God's attributes and the LORD God's character traits are highlighted in **Figure 3.1**. The figure is revealing in many important ways. First, unlike God who seems to be a truthful and good character, the LORD God seems to be a deceitful and evil character. Second, unlike God who protects the physical life of

every man from another and justly punishes whoever takes the physical life of man or sheds the blood of the life of man, the LORD God seems to incite man to take the physical life of another or shed another's blood and even appears to protect the killers and perpetrators of bloodshed. Third, unlike God who instructs Noah to let in equal number of clean and unclean creatures into the ark, the LORD God instructs Noah to have unequal number of clean and unclean creatures enter the ark. Last, unlike God who promises never to destroy the physical life of man with water again and receives or demands nothing from man in return for the lifetime's grace, the LORD God promises not to curse the ground again, but only after he is offered a sweet savour of burnt offering by man. The working relationship between God and the LORD God is interesting because God appears to address and rectify the LORD God's failures without causing inconvenience. It is worth remembering that before the original man takes the physical form and assumes the name the LORD God, he is in the image of God and after the likeness of God. That is to say, he is as perfect as God himself in every respect before he takes the physical form. However, it is apparent from the figure that he acts as though he is not after the likeness of God any more after taking a physical form besides the spiritual to multiply his soul physically. The one important theme that the physical form of man detracts from the sacredness of the living soul and falls short of immortality is set out below.

3.1.1. Corporeal form, or physical form, corrupts man continually

First, the heart leads man to wilful dishonesty and corrupts man. The original man under the name of the LORD God is guided by the heart, as opposed to the conscience, and therefore thrives on nothing but barefaced lies. It is apparent that he lies to Adam when he tells Adam that Adam would surely die in the day he eats of the fruit of the tree in the midst of the garden, the tree of the knowledge of good and evil. By way of illustration, the Bible states that 'the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die' (*Gen. 2:16-17*). Furthermore, the original man seems to be unable to accept the fact that his lie has been unravelled and instead he seeks to reinforce the lie by punishing his victim for discovering the truth. For example, it states in the Bible that the LORD God said to Adam, 'Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee,

saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life' (*Gen. 3:17*). In addition, he selfishly withholds from his victim the truth about eternal life. It is stated, for instance, that 'the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever...So he drove out the man' (*Gen. 3:22-24*). However, it is also worth mentioning that, besides the evil physical form he has taken, he still has the very good spiritual form created after the likeness of God according to the first account of creation. Nevertheless, it is clear that he knowingly follows his heart rather than his conscience after taking the physical form besides the spiritual form. Even though the findings suggest a role for the physical form of man in facilitating multiplication of living souls, it would seem that every imagination of the thoughts of the heart of man is only evil continually and that the physical form of man seriously detracts from the very image of God in which man, or the living soul, is created.

Second, the heart makes man deviate from the truth out of self-interest or fear. The first male offspring of the original man seems to act dishonestly out of self-interest or fear. Adam intentionally withholds the truth when he is asked about who has opened his eyes. Adam is unresponsive, for instance, when the LORD God asks him, 'Who told thee that thou wast naked?' (*Gen. 3:11*). Moreover, Adam demonstrates that he is unwilling to admit that he has acted contrary to the commandments of the LORD God. He responds neither in the affirmative nor in the negative, for example, when the LORD God asks him, 'Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?' (*Gen. 3:11*). Although he has actually inclined to the view that he should eat of the tree of knowledge of good and evil by accepting Eve's proposition, Adam seems quick to shift the blame onto Eve and the LORD God in the midst of a crisis. When the LORD God asks Adam whether he has gone against the commandment, for instance, it is stated that 'the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat' (*Gen. 3:12*). However, it is also possible that Adam might have not transgressed the commandment in question if he was alone without Eve. Then again, this suggests that he would have remained a benighted savage for as long as he lived. One of the issues that emerge from these findings is that the flesh, or physical form of man, is so vulnerable that the man, or the living soul, continually deviates from or conceals the moral truth in order

to survive, in the full knowledge that it is wrong. The principal implication of this is the possibility that man, in his physical form, is vulnerable and insecure, and is therefore likely to follow every evil imagination of the thoughts of the heart to survive.

Third, the heart prompts man to act impulsively and distort the truth. The first female offspring of the original man seems impulsive and hardly thinks before she speaks. Eve speaks falsely of God. She evidently tells a lie when she tells the serpent, for instance, that 'the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it' (*Gen. 3:3*). The truth of the matter is that God never gives such a commandment, according to the Bible. As a matter of fact, it is the original man, otherwise known as the LORD God, who gives such a commandment to Adam. In addition, Eve creates even a bigger lie by adding a false clause to the LORD God's commandment and ascribing it to God. For example, she claims falsely that 'God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die' (*Gen. 3:3*). The LORD God to whom the commandment can be ascribed does not actually forbid touching of the forbidden fruit as Eve claims. In the case of Eve, it is evident that lying is a negative characteristic inherent in the physical form of man. Furthermore, given the fact that the serpent has actually told her the truth, Eve knowingly tells a barefaced lie when she claims afterwards that the serpent has beguiled her. When asked by the LORD God what she has done after they acquire spiritual forms besides physical forms to discern good from evil, for instance, it is stated that 'the woman said, The serpent beguiled me' (*Gen. 3:13*). However, it is also evident that by the time the commandment in question is issued, Eve is not yet formed or decoupled from Adam, which might suggest that she might not recall verbatim the commandment. Nonetheless, the fact that she continually tells lies even after being able to discern good from evil proves that her physical form perpetually corrupts her. This combination of findings provides some support for the conceptual premise that the heart counters moral reasoning powers within man and suppresses the truth.

Fourth, the greatest evil in the history of man has its origins in the heart of man. The first murder in history is initiated by the heart of man. In choosing to be guided by his heart, the original man under the name of the LORD God seems to get the blame for the very first bloodshed. In having respect for Abel and his offerings but having no respect for Cain and his offerings, the LORD God seems to be the one to blame for stirring up Cain's anger and jealousy. After Cain and Abel bring their offerings to him,

for example, it is stated that ‘the LORD had respect unto Abel and to his offering: But unto Cain and his offering he had no respect. And Cain was very wroth, and his countenance fell...and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him’ (*Gen. 4:4-8*). Moreover, Cain speaks in a manner to suggest that he lays the blame on the LORD God for failing to be Abel’s keeper after accepting Abel’s offering and rejecting his. After Cain slays Abel out of jealousy and anger, it is stated, for instance, that ‘the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother’s keeper?’ (*Gen. 4:9*). Additionally, the LORD God seems to admit that he is one of the two guilty parties. It is stated that the LORD God said to Cain, ‘What hast thou done? The voice of thy brother’s blood crieth unto me from the ground’ (*Gen. 4:10*). However, it is also extremely important to understand that Cain and Abel’s rivalry purely results from their hearts. Nonetheless, it is clear that the LORD God’s involvement brings it into play. These findings may help us understand that man, in physical form, is amoral and what guides him is not any sense of morality but an instinct for survival.

Last, the heart is the central nidus of evil residing in man. It is through the heart of man that evil impulses and evil instincts for procreation and survival are continually transmitted to the living soul from the physical form of man. After man starts to multiply corporeally by instinct, for example, it is stated that ‘GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually’ (*Gen. 6:5*). Moreover, the original man who creates the heart of man admits that man, in corporeal form, is innately evil from childhood. It is stated, for instance, that ‘the LORD said in his heart, I will not again curse the ground any more for man’s sake; for the imagination of man’s heart is evil from his youth’ (*Gen. 8:21*). Furthermore, it is worth mentioning that the original man regrets making corporeal form of man and he feels sad and angry about it after he sees the evil and violent tendencies of fellow corporeal men. For instance, it is stated that ‘it repented the LORD that he had made man on the earth, and it grieved him at heart’ (*Gen. 6:6*). Although it is also true that not everyone who imagines evil puts every evil imagination into practice, this is generally only when one either chooses to listen to one’s conscience or simply lacks the means and power to put the evil imagination into practice. Given that the heart of man is the nidus of evil, it can be concluded that the physical form of man is the means of pursuing evil. It is not

difficult to conclude from all this that immortality of the living soul is not justified in the physical form of man. Having discussed in this chapter how the corporeal form of man detracts from the sacredness of the living soul and fails of immortality, the next chapter moves on to describe in greater detail the corporeal life of the original man from start to finish.

CHAPTER IV: THE ORIGINAL MAN IS THE GOD OF THE PHYSICAL REALM

Some understanding of the forms in which the original man exists is fundamental to understanding the differences between the original man and the original God. It is worth remembering that the original man, as a living soul, has two forms after he takes a transient physical form besides his original spiritual form. As explained earlier, the spiritual realm is where goodness reigns and is where the spiritual form of man is supposed to take the living soul. On the other hand, the physical realm is where evil reigns and is where the living souls that have not been drawn yet into the spiritual realm by the spiritual form of man can multiply. As indicated previously, it is also clear that the original God is a spirit, or, more precisely, he is a living soul that takes a spiritual form only, which implies that he has no corporeal cravings and he cannot be seen with carnal eyes. By contrast, physical form is a dominant feature of the original man in both the Old Testament and the New Testament despite the fact that he has got power over nature. In this chapter, it will be argued that the original man is the corporeal god of the physical realm where the living soul can make use of the physical form of man, especially for the purpose of multiplication. **Figure 4.1** shows the life history of the original man from the Old Testament to the New Testament. It is also worth mentioning that the titles given within the arrow refer to one and the same living soul, and that each title is briefly explained under the arrow.

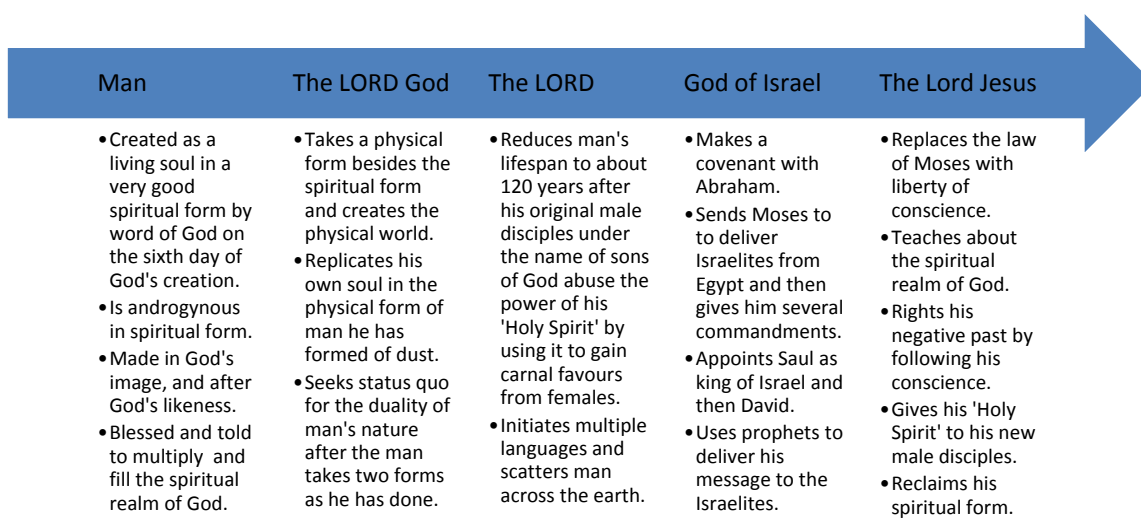


Figure 4.1 The life history of the original man

4.1. Interpretation and evaluation

Some of the points of interest or of importance in the life history of the original man are highlighted in **Figure 4.1**. First, it is apparent that several titles have been used to refer to one and the same living soul. Second, it can be seen from the figure that the original man comes into existence by word of God on the sixth day of the creation of the spiritual world before the physical world is created. Third, we can see that the physical world and the physical form of man are created by the original man after he takes a physical form. Fourth, it is apparent from the figure that the original man is not only the god of the physical world but also the biblical God of Israel. Finally, it can be seen that the original man eventually gives up his physical form in favour of his spiritual form and returns to the incorporeal kingdom of God from where he is originally. However, taking into account the fact that he gives up his transient physical form and returns to his immortal spiritual form, the original man can be regarded not only as the former corporeal god of the physical world but as the first and the last corporeal god of the physical world. The key theme that the original man is the former corporeal god of the physical world is presented below. The theme can best be treated under two subthemes: the original man is the corporeal God of the Old Testament; and the original man is the corporeal God of the New Testament.

4.1.1. The original man is the corporeal God of the Old Testament

First, several lines of evidence suggest that it is the original man of the first biblical account of creation who eventually becomes the god of the physical world after he takes a gendered physical form besides his androgynous spiritual form to multiply his living soul corporeally. A lot of importance has been attached to the corporeal nature of this maker as far as the second account of creation is concerned. One important finding is that this original man, known as the LORD God, relies on material dust and rain water to create the physical form of Adam who is the second man after him. It is stated, for instance, that ‘there went up a mist from the earth, and watered the whole face of the ground. And the LORD God formed man of the dust of the ground (*Gen.* 2:6-7). Another important finding is that the LORD God replicates his own living soul by physically breathing the breath of his own physical of life into the nostrils of the physical form of man that he has manually formed of dust. By way of illustration, the Bible states that ‘the LORD God formed man of the dust of the ground, and breathed

into his nostrils the breath of life; and man became a living soul' (*Gen. 2:7*).

Moreover, the LORD God takes the man bodily and puts him in a garden which the LORD God himself has tilled and planted beforehand. It is stated, for example, that 'the LORD God planted a garden eastward in Eden...And the LORD God took the man, and put him into the garden of Eden to dress it and keep it' (*Gen. 2:8-15*).

Surprisingly, the initial purpose of this man formed of dust and named Adam is to take over from the LORD God as a gardener, according to the LORD God.

Nonetheless, it turns out that the same man, or Adam/Eve, is to take over from the LORD God the responsibility for corporeal multiplication of living souls through physical marriage and procreation, as opposed to manual creation. Since the creation depicted in the second biblical account of creation can only be attributed to a corporeal form of being or deity, it seems reasonable for one to conclude that the original man of the first biblical account of creation takes a gendered physical form besides the androgynous spiritual form when he assumes the name of the LORD God in the second biblical account of creation. It can thus be suggested that it is the original man created by God's word in the first biblical account of creation that turns out to be the LORD God in the second biblical account of creation. These findings may help us understand that the original man's living soul assumes or takes, at one and the same time, an androgynous spiritual form of man whose home is the spiritual world and a gendered physical form of man whose home is the physical world.

Second, the original man, under the name of the LORD, seems to have corporeal cravings, which is an indication that he has a physical form besides the spiritual form. He endeavours to show that he prefers a meat-based diet to a vegetarian diet when he rejects Cain's offering of fruits in favour of Abel's offering of meat. It is stated, for instance, that 'Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: But unto Cain and to his offering he had no respect' (*Gen. 4:3-4*). Furthermore, he appears to be commanding the Israelites through Moses to offer to him a timely supply of food in form of roast meat and bread after he delivers them from bondage in Egypt and becomes their God. For example, it is stated that 'the LORD spake unto Moses, saying, Command the children of Israel, and say unto them, My offering, and my

bread for my sacrifices made by fire, for a sweet savour unto me, shall ye observe to offer unto me in their due season' (*Num. 28:1-2*). Moreover, the LORD offers blessings to the Israelites in exchange for roast meat. He says to the Israelites, for instance, that 'an altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee' (*Ex. 20:24*). However, there is the contrary view that he makes demands for offerings simply to check for divided loyalties among his people. Then again, his own admission that he can identify the offerings by their savour suggests that he has the physical ability to smell and to taste. It should therefore be the case that the LORD has a physical form besides the spiritual form given the fact that he has corporeal cravings, as well as the physical abilities to smell and to taste. An implication of this is the possibility that, unlike his spiritual form that lives by word of God, his physical form lives by supplies of food such as bread and meat.

Third, the original man, under the name of the Almighty God or under the name of the LORD, has physical interaction with men in their physical forms. According to the Bible, the LORD meets Abraham in person on several occasions. It is apparent that he is physically present when making a covenant with Abraham to be a God to him and to his descendants after him. It is stated, for example, that 'the LORD appeared to Abra[ha]m, and said unto him, I am the Almighty God...I will establish my covenant between me and thee and thy seed...to be a God unto thee, and to thy seed after thee' (*Gen. 17:1-7*). Furthermore, the LORD physically travels to Abraham's place in the company of two other men and they do satisfy their corporeal cravings such as hunger and thirst by the food and drinks that Abraham gives them there. It is stated, for instance, that 'the LORD appeared unto him [Abraham]...And he lift up his eyes and looked, and, lo, three men stood by him...And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat' (*Gen. 18:1-8*). In addition, the LORD together with his company is escorted by Abraham on their way to Sodom in the manner that a corporeal host escorts his corporeal guests. By way of illustration, the Bible states that 'the men [the LORD and the two other men] rose up from thence, and looked towards Sodom: and Abraham went with them to bring them on the way. And the LORD said, Shall I hide from Abraham that thing which I do...And the LORD went

his way, as soon as he had left communing with Abraham: and Abraham returned unto his place' (*Gen. 18:16-33*). Although it is true that the LORD claims that he is the Almighty God, this is only when he speaks in the context of the physical world given the fact that it is through him that the physical world and the physical form of man are created. Despite his godlike powers, the LORD has a physical form besides the spiritual form which enables him to interact physically with other men in their physical forms. The findings suggest that his becoming the God of Israel is based on a physical and man-to-man covenant between him and Abraham.

Fourth, the original man, under the name of the God of Israel or the LORD, meets his people in person and interacts with them face to face. It says in the Bible that the God of Israel can be seen with carnal eyes. By way of illustration, the Bible states that 'then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: And they saw the God of Israel...And upon the nobles of the children of Israel he laid not his hand: also they saw [the] God [of Israel], and did eat and drink' (*Ex. 24:9-12*). Moreover, the LORD speaks to Moses face to face, which may be possible only if he has a physical form like Moses. For example, it is written that 'the LORD spake unto Moses face to face, as a man speaketh unto his friend' (*Ex. 33:11*). Furthermore, Moses and the Israelites who have seen him with their carnal eyes confirm in their praise song that indeed the LORD is basically a man. It is stated in the praise song, for instance, that 'the LORD is a man of war; the LORD is his name' (*Ex. 15:3*). Contrary to expectations, the LORD, although being evidently physical and having the physical ability to see and to be seen, claims that no man sees his face and lives. Speaking to Moses, for example, the LORD states, 'Thou canst not see my face: for there shall no man see me, and live...while my glory passeth by...thou shalt see my back parts: but my face shall not be seen' (*Ex. 33:20-23*). This inconsistency may, however, be explained by the fact that he makes the claim in the context of his transfiguration, or rather, he refers to the transformed appearance of his face upon his transfiguration. Furthermore, man in his physical form has a tendency to exaggerate – in other words, the LORD might be exaggerating the issue of his transfiguration when he claims that no man sees his face during the transfiguration and lives. In general, therefore, it seems that the LORD has a physical form besides his spiritual form despite his ability to transfigure.

Last, the original man is a real character and, besides the honorifics, his real name is Jehovah. He seeks to make it known that although he goes by the name of the Almighty God to the Abrahams, his real name is Jehovah. By way of illustration, it is stated in the Bible that '[the] God [of Israel] spake unto Moses, and said unto him, I am the LORD: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them' (*Ex. 6:2*). Moreover, his worshippers refer to him not only as God but also as the Lord Jehovah. For example, the book of Isaiah states that 'Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation' (*Isa. 12:2*). Furthermore, his worshippers seem to call him by his real name Jehovah and believe that he is the greatest in the physical world. In a Song or Psalm of Asaph, for instance, it is stated that 'thou, whose name alone is JEHOVAH, art the most high over all the earth' (*Psa. 83:18*). However, the name Jehovah is not considerably used in the Old Testament. Nevertheless, it is significantly mentioned. An implication of this is the possibility that Jehovah is the real and proper name of the man created by God's word in the first account of creation. The next section argues that the corporeal God of the Old Testament and the corporeal God of the New Testament are one and the same living soul.

4.1.2. The original man is the corporeal God of the New Testament

First, the original man starts a new testimony under his real name Jesus (Jehovah as was). In the New Testament, the Lord Jesus acknowledges that he is the former corporeal God of the Old Testament. Not only does the Lord Jesus point out that he is the LORD God who forms Adam of dust of the ground and drives him away from the parabolic tree of life after he eats of the parabolic tree of knowledge of good and evil, he also expresses a view to the effect that he is the LORD or God of Israel of whom Moses writes the Torah or the Pentateuch. While addressing his gainsayers, for instance, the Lord Jesus says, 'Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life...had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?' (*John 5:39-47, Ex. 24:4*). Furthermore, the Lord Jesus endeavours to point out that he is the one Almighty God of the physical world who initially makes a covenant with Abraham to be a God to Abraham and to Abraham's descendants. While addressing

the Jews, for example, the Lord Jesus asserts, 'Your father Abraham rejoiced to see my day: and he saw it, and was glad... Verily, verily, I say unto you, Before Abraham was, I am' (*John 8:56-58, Gen. 17:1-7*). Moreover, in an attempt to challenge the belief of those who falsely believe he is a descendant of David, the Lord Jesus argues quite well that he cannot be king David's descendant when he is the one LORD, or God of Israel, that king David worships in the Old Testament. While quoting a psalm of David, for instance, the Lord Jesus asks those who believe he is David's descendant, 'How then doth David in spirit call him Lord, saying, The LORD [God] said unto my Lord [David], Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?' (*Matt. 22:43-45, Psa. 110:1*). In order to understand the psalm, we need first to understand that it is written by David and is to be sung of David as king of Israel. However, it needs to be understood that from a purely physical or biological point of view, the Lord Jesus is born years after what he admits responsibility for has occurred. Nevertheless, the evidence suggests that the original man transmigrates, or is reincarnated, for a new testimony as the Lord Jesus. This combination of findings provides some support for the conceptual premise that the corporeal God of the Old Testament and the corporeal God of the New Testament are of one and the same living soul.

Second, the original man, under his real name Jesus, acknowledges that his supernatural physical form is the wicked maker of the physical world, and seeks to right his negative past by following his conscience. Having chosen his spiritual form over his supernatural physical form and resolved to judge and execute his supernatural physical form by crucifixion, the original man then achieves his purpose of revealing to his followers that his supernatural physical form is the wicked master of the physical world by figuratively referring to his supernatural physical form as the prince of the physical world. Talking about the crucifixion of his supernatural physical form beforehand, for instance, he states that 'now is the judgement of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me' (*John 12:31-32*). In addition, he endeavours to show that although his spiritual form has gained ascendancy over, or restrained, his supernatural physical form, his supernatural physical form does not stop trying to exert influence on him. Addressing his disciples toward the crucifixion of his supernatural physical form, for example, the original man states that 'hereafter I will

not talk much with you: for the prince of this world cometh, and hath nothing in me' (*John 14:30*). Finally, he rightly points out that, given his supernatural physical form and godlike powers, he is not placed in a position of authority to be able to reprove the world of sin, of righteousness and of judgement. He brings out the fact that, in order to be placed in a position of authority to be able to reprove the world, his living soul must pass from his supernatural physical form into his spiritual form, known here as the Spirit of truth, and then take a natural physical form as a vessel of truth. In a speech to his disciples, for instance, the original man states that 'nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgement: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgement, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you' (*John 16:7-15*). While it is true that his physical form is the original evil form of man, it is also true that his spiritual form is the original good form of man. In general, therefore, it seems that the original man in his supernatural physical form is the former corporeal God of the physical world. Please see Appendix A for more information about the natural physical form taken, Appendix B for more information on the channel of communication between the Spirit of truth and the natural physical form taken, Appendix C for more information on the Spirit of truth, and Appendix D for a covenant between man and descendants of man. The following part of this paper moves on to describe in detail the physical form of man and the spiritual form of man, and how man, or the living soul, is supposed to pass into the good spiritual form from the evil physical form.

CHAPTER V: DEMYSTIFYING THE VALIDITY OF CHRIST'S GOSPEL

As explained earlier, immortality of the living soul is available only in the spiritual form of man. The original man, in his New Testament, is a classic example of a living soul that chooses the spiritual form over the physical form and then passes into the spiritual form from the physical form. In his New Testament, the original man, under the name of the Lord Jesus, sees the error of his ways midway through his physical life and chooses to follow his conscience, as opposed to his heart. Although considerable excitement has been generated by the discovery that the Lord Jesus has power over nature, little attention has been given to the real importance of his teachings. This chapter seeks to explain the mysteries of some of his teachings.

Figure 5.1 shows the relationship between the soul and the two forms of man.

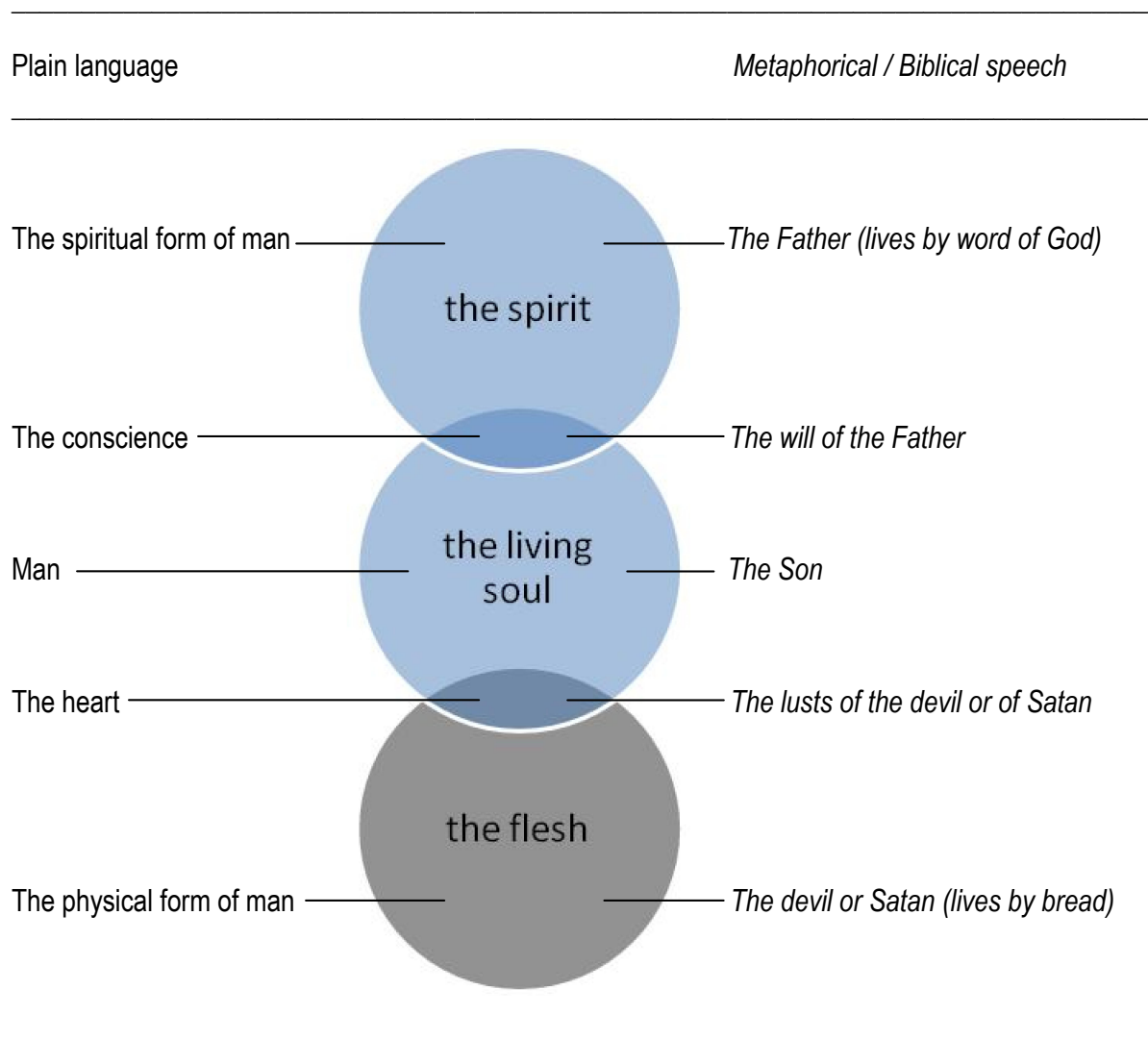


Figure 5.1 Relationship between the living soul and the two alternative forms of man

5.1. Interpretation and evaluation

The relationship between the living soul and the two forms of man is shown in **Figure 5.1**. The figure is interesting in several ways. First, it can be seen that man, or the living soul, has a simple choice between the spiritual form and the physical form. Second, unlike the spiritual form of man that lives by word of God, the physical form of man lives by provisions such as bread. Third, it is apparent that the conscience is the voice of the spiritual form of man while the heart is the voice of the physical form of man. Furthermore, a comparison between the plain language and its corresponding biblical speech in the figure is revealing in several ways. First, we can see that the spiritual form of man is the parabolic Father [in heaven] while the physical form of man is the parabolic devil or Satan. Second, it is apparent that the living soul is the parabolic Son. Third, it can be seen that the will of the parabolic Father [in heaven] is conveyed to the living soul through the conscience while the lusts of the parabolic devil or Satan are conveyed to the living soul through the heart. However, the data in the figure need to be interpreted with caution: considering the fact that the spiritual form of man is androgynous, it should be pointed out that the alternatives to the terms 'the Father' and 'the Son' are 'the Mother' and 'the Daughter' respectively. Nevertheless, given that the original man has taken a gendered physical form, or rather a male physical form, of man, as opposed to a female physical form of man in this case, the terms 'the Father' and 'the Son' are less confusing and therefore more useful as far as the comparison is concerned.

5.1.1. The original man chooses his spiritual form over his physical form

Unlike the Old Testament that gives an account of why the original man chooses his physical form over his spiritual form after he is created by word of God, the New Testament gives an account of why the original man chooses his spiritual form over his physical form. After his heart craves food in his New Testament as his heart does in his Old Testament, he considers passing back into the spiritual form of man in which the soul lives by word of God as opposed to the physical form of man in which the soul lives by provisions. In a figurative sense, for instance, it says in the Bible that 'he afterward hungered. And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God' (*Luke 4:2-*

4). Moreover, after his heart craves after worldly success and glory in his New Testament as his heart does in his Old Testament, he dismisses such thoughts from his mind on the grounds that man cannot serve the physical form and spiritual form at the same time. By way of illustration, the Bible states in a figurative sense that ‘the devil...shewed unto him the all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve’ (*Luke 4:5-8*). Furthermore, after his heart tempts him in his New Testament to go on and unbind himself, or his living soul, from his physical form by falling from a great height, he demonstrates that he has a conscience to discern good from evil, or the right method from the wrong method, as gods. It is stated, for instance, that ‘he [the devil] brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: For it is written, He shall give his angels charge over thee, to keep thee: And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God’ (*Luke 4:9-12*). However, in choosing to use parabolic speech, the original man fails to give sufficient consideration to those who are not given to understand literary language. Then again, it is also possible that whoever cannot situate the issues in their context in order to appreciate the language style may not be benefitted even if plain language was used instead. Given the fact that the original man chooses his spiritual form over his physical form independently of any outside influence, it can be concluded that he has the knowledge of good and evil, or a conscience, and the free will that allows him to choose between good and evil, or between the spiritual form and the physical form. These findings have significant implications for the understanding of how free will allows man to choose between good and evil.

The conscience is the only gateway to the spiritual form of man. After he chooses to follow his conscience, the original man acknowledges as prospective family only those that have also chosen to follow their conscience. Pointing out his disciples rather than his biological family, for instance, the original man asserts, ‘Behold my mother and my brethren! For whosoever shall do the will of my Father which is in

heaven, the same is my brother, and sister, and mother' (*Matt. 12:49-50*).

Furthermore, the original man makes it crystal clear that not those that worship him as Lord shall enter the kingdom of God, but only those that do as dictated by the conscience. For example, the original man asserts that 'not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven' (*Matt. 7:21*). Most importantly, the original man correctly affirms that the conscience is the way to the kingdom of God, the way to the truth, and the way to eternal life and that no man claims the spiritual form or enters the spiritual realm unless he is guided purely by the conscience. Before the original man passes back into his perfect spiritual form, for instance, he states, figuratively, that 'whither I go ye know, and the way ye know...I am the way, the truth, and the life: no man cometh unto the Father, but by me...he that hath seen me hath seen the Father...the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works' (*John 14:4-10*). However, there are limits to how far the concept can be taken: the doctrine could only be applicable to individuals that have knowledge of the duality of their nature and can distinguish between the dictates of conscience and the impulses of the heart. Nonetheless, given that every living soul that has a physical form is supposed to acquire a spiritual form besides the physical form in a timely fashion, there is every hope that the conscience will justify the ways of the spiritual form of man to every living soul, and will convict every living soul about the wickedness and evil associated with the physical form of man. It is, therefore, not difficult to conclude from all this that the original man rightly draws attention to the fact that conscience is the key or guide not only to the spiritual form of man, but also to the non-physical world of God. A practical implication of this is that the spiritual form of man is the good form of man.

5.1.2. The original man affirms that man is supposed to be incorporeal

The living soul is supposed to pass from the physical form of man into the spiritual form of man for the sake of eternal life. The original man affirms that one is supposed to be born twice, that is, one is supposed to be born of a woman into the physical world in form of flesh, after which one is supposed to be born of one's own spiritual form into the spiritual world in form of spirit. By way of illustration, the original man states that 'that which is born of flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind

bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit' (*John 3:6-8*). Likewise, he confirms that it is as a result of a spiritual conception, or as a result of the acquisition of a spiritual form besides the physical form, that one gains consciousness and becomes aware of oneself and one's surroundings, and that it is one's spiritual form that quickens one's awareness. Having been quickened by his spiritual form, for example, the original man asserts that 'it is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life' (*John 6:63*). Similarly, he affirms that one's spiritual form is right within one and is invisible to carnal eyes. He points out, for instance, that 'the kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you' (*Luke 17:20-21*). Even though it is clear when one is supposed to be born of a woman into the physical world in form of flesh after being carried in the womb for a given period of time, it is not very clear when one should be born of one's own spiritual form into the spiritual world in form of spirit. In order to establish when one should be born of one's own spiritual form, it would be necessary to consider one's spiritual form, of which one is supposed to be born into the spiritual world. Given that the conscience is the voice of one's spiritual form, of which one's awareness is supposed to be quickened, it can be concluded that one should know only by one's conscience when one should be born of one's own spiritual form into the spiritual world in form of spirit, or when one is supposed to give up the physical form in favour of the spiritual form, or when one is supposed to pass from the physical form into the spiritual form. In defining and delimiting the ways in which man can be considered incorporeal, the original man achieves his purpose of revealing that the flesh is not an end in itself, but a means to an end, a way to replicate living souls for the spirit. An implication of this is the possibility that every living soul that is physically brought or born into the physical world is spiritually conceived in the spiritual world afterwards while physically alive, and is expected to be born into the spiritual world, subject to spiritual maturity.

5.1.3. The physical form of man corrupts and defiles the living soul

The physical form of man defiles man, that is to say, the heart corrupts the living soul. The wickedness of the physical form of man and the evil impulses that continually emanate from the heart of man continue to be a source of concern for

God. Before God brings the deluge that ends the great wickedness during the time of Noah, for example, it is stated that 'GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually' (*Gen. 6:5*). Furthermore, the original man who creates the heart confirms that it is the heart that defiles man. He asserts, for instance, that 'that which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man' (*Mark 7:20-23*). Moreover, the original man points out that the offensive remarks which come out of the mouth of man are indicative of the evil contents of the heart of man. While addressing a group of pessimists and sceptics, for instance, the original man says, 'O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh' (*Matt. 12:34*). However, it should be understood that the imagination of the thoughts of the heart of man is an issue of major concern to God only when it is evil continually. Nonetheless, it is common knowledge that every imagination of the thoughts of the heart of man is only evil continually. In general, therefore, it appears that the heart of man is the nidus of evil, and that the physical form of man is the heart's corresponding means of pursuing evil and wickedness. A practical implication of this is that the physical form of man is the evil form of man.

5.1.4. Man has a choice between having the physical form or the spiritual form

Rather than maintain the status quo in which one lives a double life, one is supposed to choose of one's own free will whether to serve the physical form or the spiritual form. The original man makes a valid point when he states that no man can serve the physical form and the spiritual form at the same time without disregarding one form for the sake of the other. Having chosen his spiritual form over his physical form, for instance, the original man points out that 'no man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon' (*Matt. 6:24*). Furthermore, the original man correctly points out that the physical form is the one that mortalizes the living soul while the spiritual form is the one that eternizes the living soul. Having chosen his spiritual form over his physical form, for example, the original man states, figuratively, that 'enter ye in at the straight gate: for wide is the gate, and broad is the

way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it' (*Matt. 7:13-14*). Moreover, the original man is correct to argue that passing into the spiritual form from the physical form is crucial to saving one's living soul from mortality after one chooses the spiritual form over the physical form in a timely fashion. There is clearly a difference between choosing the spiritual form over the physical form and passing into the spiritual form from the physical form. Having chosen his spiritual form over his physical form in a timely fashion, for instance, the original man asserts that 'whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his [physical] life shall lose it [his living soul]; but whosoever shall lose his [physical] life for my sake and the gospel's, the same shall save it [his living soul]. For what shall it profit a man, if he shall gain the whole [physical] world, and lose his own soul? Or what shall a man give in exchange for his soul?' (*Mark 8:34-37*). However, considering that the physical form of man is the default form for the living soul of ordinary corporeal man, the physical world remains man's greatest distraction from the spiritual world. Nevertheless, it is important to consider that the physical life of man is transient unlike the physical world that stays for thousands of years. In general therefore it seems that, for the sake of perfection and immortality of the living soul, one is supposed to challenge one's own status quo in which one lives a double life. Viewed in this way, it should be the case that if a living soul fails to mature spiritually to challenge the status quo for the dual nature of life and is not born into the spiritual world, the soul is naturally aborted at the expiry of the physical life.

Only one can save oneself from oneself, that is to say, only one can challenge one's own status quo in which one lives a double life, and make one's living soul pass from one's physical form into one's spiritual form. The original man who creates the physical form of man uses a figurative language to suggest that man in dual form eventually returns to nothingness by default if he cannot choose of his own free will and in a timely fashion to surrender the physical form in favour of the spiritual form. For instance, the original man points out, figuratively, that 'if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not, and the fire is not quenched' (*Mark. 9:47-48*). Similarly, restating his claim, the original man

asserts, figuratively, that ‘whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body’ (*Matt. 5:28-29*). Likewise, reiterating the very same point, the original man states, figuratively, that ‘if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell’ (*Matt. 5:30*). However, taking charge of one’s own destiny is one of the greatest challenges faced by man. Nonetheless, letting destiny to determine one’s future or letting fate to run its course only takes one, or the living soul, back to nothingness and to nonexistence. In general, therefore, it seems that one is supposed to be the master of one’s own destiny. These findings may help up to understand that God creates man with a conscience and moral reasoning powers and then leaves man alone. An important implication of this is that one is supposed to use one’s own knowledge of good and evil, or one’s own conscience, and choose of one’s own free will to surrender the physical form in favour of the spiritual form.

5.1.5. Water is the means by which man can surrender the physical form

Water is the divine and naturally available means by which the physical form of man can be surrendered in favour of the spiritual form of man. It should be pointed out that the role of water is to naturally cut the breath that sustains physical life, or stop the heart naturally, so that the living soul can naturally sever the connection with the physical form of man and pass into the spiritual form of man. Having seen the wickedness associated with the physical form of man and the continual evil inclinations of the heart of man during the time of Noah, God sends a flood of waters in an attempt to prompt man to choose the spiritual form over the physical form and to help man pass from the physical form into the spiritual form. Before he brings the flood of waters, for instance, God says, ‘Behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die’ (*Gen. 6:17*). Likewise, the original man seeks to point out that one cannot have access to the spiritual world of God unless one chooses of one’s own free will to surrender the flesh in favour of the spirit by means of water. It must be understood that the flesh is the physical form of man while the spirit is the spiritual form of man. For example, the original man asserts that

‘verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit’ (*John 3:5-6*). Similarly, it is important to consider that although he is previously reluctant to point out the role of water in the fall of the physical form of man and the rise of the spiritual form of man, the original man puts Adam where Adam has easy and quick access to a body of water when he creates Adam. For instance, it is stated that ‘the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed...And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah...And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates’ (*Gen. 2:8-14*). However, there may be other divine and naturally available methods by which the physical form of man can be surrendered in favour of the spiritual form of man. Nevertheless, water is the naturally available method that is not only upheld and applied by God, but also suggested by the original man. Given that the spiritual form of man is made after God’s likeness, water should be the major method, if not the only one, that conforms to the dictates of man’s conscience. It is not difficult to conclude from all this that water is the divine, or spiritually accepted, means by which the physical form of man can be surrendered in favour of the spiritual form of man.

5.1.6. The analogical baptism of John delimits and defines the use of water

The process of using water to surrender one’s evil physical form in favour of one’s good spiritual form is based purely on the fact that man has the knowledge of good and evil, or a conscience; the waters as a natural means by which to surrender the physical form, especially in favour of the spiritual form; and the free will to choose between good and evil. We can understand this process by analogy with immersion baptism of John. First, given that man has the knowledge of good and evil, man must first acknowledge that the wickedness of his physical form is great and that every imagination of the thoughts of his heart is only evil continually. For instance, as an analogy for this process, it is stated that ‘John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins’ (*Mark 1:4*). Second, considering that the role of water is to naturally cut the breath that sustains physical

life and consequently to make it possible for the living soul to naturally sever the connection with the physical form and pass into the spiritual form, water should be high and wide enough to allow full submersion of the surface of one's physical form. For example, as an analogy for this process, it is stated that 'John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized' (*John 3:23*). Third, given the free will to choose between good and evil, the level of water for this process must not go up beyond one's waist and one should be required to recline of one's own free will to fully immerse the surface of one's physical form. For instance, as an analogy for this process, it is stated that 'Jesus, when he was baptized, went up straightway out of the water' (*Matt. 3:16*). However, unlike in the immersion baptism of John where one in one's physical form goes straight out of water shortly after being immersed, it is the living soul that goes straight out of one's physical form into one's spiritual form after one gives up the breath of one's physical life under water in this process. Notwithstanding the fact that the immersion baptism of John has no real or practical meaning, it must be understood that we can understand this process only by analogy with the immersion baptism of John. It is not difficult to conclude from all this that the process in question is the only one not only by which the evil physical form can be surrendered in favour of the good spiritual form in accordance with the knowledge of good and evil, but also in which the free will to choose between good and evil is taken into consideration. In defining and delimiting the ways in which water can be used to give up the physical form in favour of the spiritual form, the original man acknowledges that not every way that involves the use of water results in the living soul passing into the spiritual form from the physical form. The original man therefore makes a valid point in making an analogy between the use of water in the baptism of John and the use of water in giving up the evil physical form in favour of the good spiritual form. These findings may help us understand that the immersion baptism of John is purely analogical. This chapter has demonstrated that man in dual form has the knowledge of good and evil, or a conscience; the free will to choose between good and evil; and the waters as a natural means by which to surrender the physical form, especially in favour of the spiritual form. By analogy with the immersion baptism of John, the chapter has also illustrated the spiritually accepted or divine method by which one can surrender the physical form in favour of the spiritual form, or by which the living soul can be made to fully pass from the physical form into the spiritual form.

CHAPTER VI: TWO FORMS OF MAN DIRECTLY UNDER GOD'S AUTHORITY

The original incorporeal man, or the androgynous spiritual man, created by word of God according to the first biblical account of creation plays a critical role in the survival of the spiritual form of man, whereas Noah's family is central to the survival of the physical form of man. The original incorporeal man is of interest because he is the one addressed directly by God on behalf of the spiritual form of man, or on behalf of the incorporeal form of man, regarding spiritual multiplication and survival, while Noah's family are of interest because they are the ones addressed directly by God on behalf of the physical form of man, or on behalf of the corporeal form of man, regarding physical multiplication and survival. The fact that God addresses Noah's family instead of Adam's family on behalf of the physical form of man is a subject of controversy. While it is true that Adam and Eve play an important role in the multiplication of man in physical form, there is no evidence in the scripture to suggest that there were any ordinary physical survivors of the deluge apart from Noah's family. This chapter compares and contrasts God's expectations for the spiritual form of man with God's expectations for the physical form of man. With respect to that, the chapter goes on to compare and contrast the life history of the soul of the original incorporeal man with the life history of the soul of ordinary corporeal man.

6.1. God permits spiritual multiplication and physical multiplication

The scripture outlines two forms of voluntary multiplication that God permits: physical multiplication; and spiritual multiplication. Physical multiplication is a process in which living souls are reproduced in the physical world by the physical form of man while spiritual multiplication refers to a process where the reproduced living souls are drawn into the spiritual world from the physical world by the spiritual form of man. In other words, physical multiplication is a process where a living soul is born of the flesh while spiritual multiplication is a process in which the living soul, having been born of the flesh and then conceived of the spirit afterwards, is born of the spirit. As indicated previously, man, or a living soul, in physical form is considered to be conceived of the spirit when he acquires a spiritual form besides the physical form, or when he acquires a conscience to discern good from evil, or right from wrong. It must be understood that physical multiplication is instinctual and amoral and often requires a partnership or a union of a female physical form of man, otherwise known

as Woman, and a male physical form of man, whereas spiritual multiplication is moral and only requires following one's own knowledge of good and evil, or one's conscience, and choosing of one's own free will to give up one's evil physical form in favour of one's good spiritual form by means of water. It should be pointed out that the physical form of man, in most cases, is either male or female, whereas the spiritual form of man is androgynous – male and female. As explained earlier, spiritual multiplication is permitted by God in a speech to the original incorporeal man while physical multiplication is permitted by God in a speech to Noah's family. **Figure 6.1** compares the data on the two forms of voluntary multiplication permitted by God.

GOD'S PERMISSION AND PROHIBITION	
FOR THE SPIRITUAL FORM OF MAN	FOR THE PHYSICAL FORM OF MAN
God blesses man, and God instructs them to be fruitful, multiply and replenish the earth (<i>Gen. 1:28</i>) previously occupied by water under heaven (<i>Gen. 1:9-10</i>).	God blesses man, and instructs them to be fruitful, multiply and replenish the earth (<i>Gen. 9:1</i>) previously occupied by corrupt and violent flesh (<i>Gen. 6:11-13</i>).
God gives man dominion over all the earth and over all other living things on the earth and in the sea (<i>Gen. 1:26-28</i>).	God puts the fear of man upon all other living things on the earth and in the sea (<i>Gen. 9:2</i>).
God gives man, for food, every herb bearing seed upon the earth and every tree bearing fruit (<i>Gen. 1:29</i>).	God gives man green herb and every moving thing for food, but prohibits eating raw flesh which has blood still flowing in it (<i>Gen. 9:3-4</i>).
God creates man, or the living soul, in his image, and the spiritual form of man after his likeness, male and female (<i>Gen. 1:26-27</i>).	Given that man, or the living soul, is created in the image of God, God definitely states that he will require killers of the physical form of man to surrender their physical lives at the hand of man in exchange for the physical lives of their victims (<i>Gen. 9:5-6</i>).

Figure 6.1 God's expectations for the spiritual and physical forms of man

6.1.1. Interpretation and evaluation

The similarities and differences between God's expectations for the spiritual form of man and God's expectations for the physical form of man are highlighted in **Figure 6.1**. What stands out in the figure is that God generally treats the corporeal form of man the same way he treats the incorporeal form of man. However, a closer inspection of the figure shows a significant difference in expectations. First, unlike the incorporeal form of man who is given plants for food, the corporeal form of man is given both plants and moving living things for food. Second, unlike the incorporeal form of man who is made in the image of the living soul of God and after the spiritual likeness of God, the corporeal form of man bears no resemblance to God except for the living soul within, which is made in the image of the living soul of God. Most importantly, a comparison of the two results reveals that it is only the corporeal form of man who is not only prohibited from eating raw flesh directly torn from animals, but also warned that there will be retribution for taking the physical life of man or shedding the blood of the life of man. An emergent theme that the physical form of man, unlike the spiritual form of man, is violent and susceptible to physical attack is briefly presented below.

6.1.1.1. The physical form of man is vulnerable and riddled with flaws

Despite the fact that he gives man free will to choose between good and evil, God seems to have perfect control over the evil physical form of man. Although God generally appears to treat the physical form of man and the spiritual form of man all the same way, there are laws that apply only to man in physical form and the laws suggest that man in physical form is not only vulnerable but also wicked. Given the possibility of food poisoning, God commands that man should not eat raw flesh directly torn from animals that are still alive. God tells Noah on behalf of the physical form of man, for instance, that 'flesh with the life thereof, which is the blood thereof, shall ye not eat' (*Gen. 9:4*). Moreover, considering that man cannot protect his own physical life or the blood of his own life from another, God takes responsibility for the physical life of man and the blood of the life of man. For example, God tells Noah on behalf of the physical form of man that 'surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man' (*Gen. 9:5*). Furthermore, regarding

how God avenges and restores the physical life of man given that man, or the living soul, is God's family, God states that he will require killers of the physical form of man to surrender their physical lives at the hand of man in exchange for the physical lives of their victims. Addressing Noah on behalf of the physical form of man, for instance, God states that 'whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man' (*Gen. 9:6*). However, considering that God is a spirit, it might not be very clear how he carefully monitors or keeps track of man's actions and implements the laws. In order to establish how God keeps a close watch on the physical form of man and implements the laws, it would be necessary to consider the connection between God and man. Given that every living soul that has a physical form must acquire besides the physical form a spiritual form made after the likeness of God, it can be concluded that the spiritual form of man is the one that effectively keeps track of man's actions and makes certain that the requirements of the laws of God are eventually fulfilled. Given the fact that the laws are designed to punish the transgressor afterwards rather than instantly help his victim, it is not difficult to conclude that the transgressor's soul transmigrates, or is reincarnated, for divine retribution if the requirements of the laws are not fulfilled in previous existences. An implication of this is the possibility that a person may be reaping the consequences of evil deeds sown in previous existences.

6.2. Man, or the living soul, undergoes a developmental process

It should be re-emphasised that the living soul is the man and that the living soul can take a spiritual form or a physical form or both. The form taken by the living soul is of interest because it has a significant influence on what the living soul does. In other words, there is some evidence to suggest that the character and actions of man, or of the living soul, are primarily motivated and formed by the desire to serve the form taken. **Figure 6.2**, below, presents the life history of the soul of the original incorporeal man while **Figure 6.3**, also below, shows the life history of the soul of ordinary corporeal man. Data from **Figure 6.2** can be compared with data in **Figure 6.3** which shows that man, or the living soul, is supposed to undergo a developmental process with regard to the forms taken.

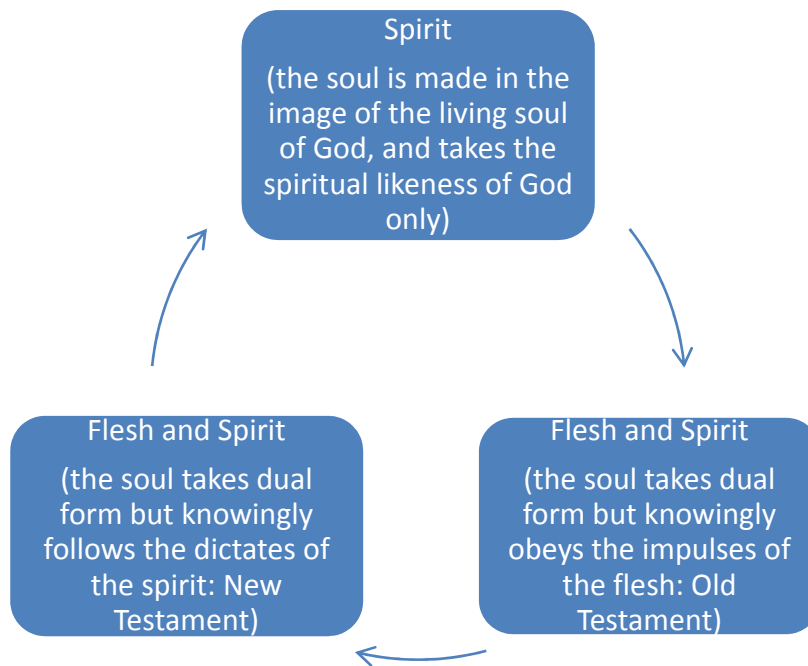


Figure 6.2 Life history of the soul of the original incorporeal man

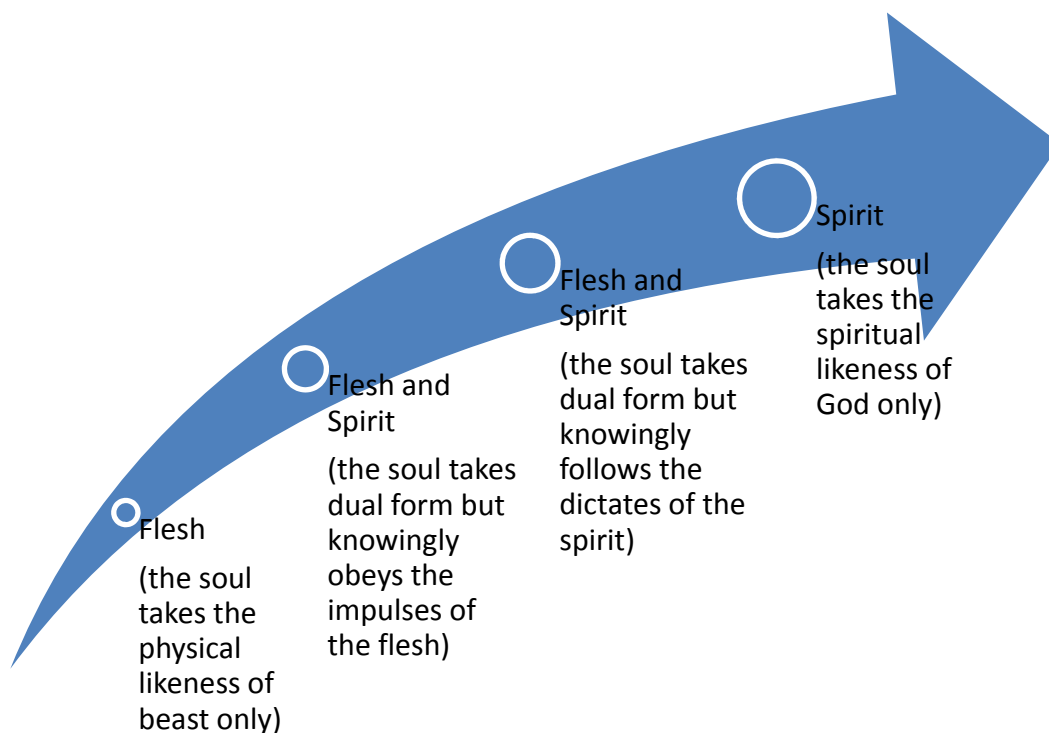


Figure 6.3 Life history of the soul of ordinary corporeal man

6.2.1. Interpretation and evaluation

The life history of the soul of the original incorporeal man and the life history of the soul of ordinary corporeal man are shown in **Figure 6.2** and **Figure 6.3** respectively.

From the data in **Figure 6.2** and **Figure 6.3**, it is apparent that the life of the soul of the original incorporeal man begins in spiritual form, or in the form of spirit, while the life of the soul of ordinary corporeal man begins in physical form, or in the form of flesh. A closer inspection and comparison of the two figures shows that, in the second stage of their life history, the soul of the original incorporeal man acquires a physical form besides the spiritual form while the soul of ordinary corporeal man acquires a spiritual form besides the physical form, basically putting the two living souls in the same physical and spiritual status. However, the data in the two figures must be interpreted with caution, especially for the stage where duality is achieved, because despite the dual nature of each of the living souls in question, the spiritual form remains the default form for the soul of the original incorporeal man, whereas the physical form remains the default form for the soul of ordinary corporeal man. Nevertheless, a closer look at the third stage in both figures reveals that the living souls both generally undergo a more spiritual, or more conscious, developmental process. The most important finding to emerge from the data comparison is that, in the final stage, the soul of the original incorporeal man and the soul of ordinary corporeal man are supposed to pass into the same kind of spiritual form from the physical form despite the different beginnings: the soul of the original incorporeal man passes back into the original incorporeal form from the acquired physical form while the soul of ordinary corporeal man passes from the physical form into the acquired incorporeal form similar to that of the original incorporeal man. Having compared and contrasted the life history of the soul of the original incorporeal man with the life history of the soul of ordinary corporeal man, it is now necessary to discuss the aforementioned stages in greater detail.

6.2.1.1. The life history of the soul of the original incorporeal man

The Old Testament and the New Testament revolve around the life history of the original man, or of the original incorporeal man. According to the first biblical account of creation, the original man is originally created as an androgynous spirit, or in spiritual form, by word of God on the sixth day of God's creation. It is stated in the first biblical account of creation, for instance, that 'God said, Let us make man in our image, after our likeness... So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue

it...And the evening and the morning were the sixth day' (*Gen. 1:26-31*). Having been created in a spiritual form by word of God, the original man then takes a physical form besides the spiritual form and creates the physical world under the name of the LORD God according to the second biblical account of creation. For the introduction of the second biblical account of creation that immediately follows the first biblical account of creation, for instance, it is stated that 'these are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens' (*Gen. 2:4*). Moreover, the original man affirms to the Israelites as the God of Israel that he is the original man; that he was physically present at the creation of the physical world; and that he has been sent into the physical world by the original God and his spirit. For example, he states, 'I am he; I am the first, I also am the last. Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens...Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord GOD, and his Spirit, hath sent me' (*Isa. 48:12-16*). Most importantly, in his New Testament, shortly before he passes back into his spiritual form from his physical form, the original man rightly points out that he has represented in his gospel ministry his spiritual form that was created on the sixth day of God's creation before the corporeal world was formed. It should be pointed out that it is his spiritual form that he, as a living soul, figuratively calls Father. In reference to his spiritual form, for instance, he states that 'I have glorified thee on the [corporeal] earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the [physical] world was' (*John 17: 4-5*). Even though it is crystal clear that the original man is originally created in the spiritual form in the spiritual world of God by word of God, it is evident that the original man can only multiply his living soul using the physical form. Given that the original man takes the physical form besides the spiritual form, and creates the physical world to multiply despite the fact that he has been created purely in the spiritual form in the spiritual world, it can be concluded that physical multiplication is a prerequisite for spiritual multiplication. An implication of this is the possibility that the physical world and the physical form of man are made for the sake of the spiritual world and the spiritual form of man respectively.

6.2.1.2. The life history of the soul of ordinary corporeal man

Unlike the life history of the soul of the original incorporeal man that involves three different phases, the life history of the soul of ordinary corporeal man involves four different phases. See **Figure 6.2** and **Figure 6.3** for a detailed comparison. As previously shown, the first phase of the life history of the soul of ordinary corporeal man is where the living soul is in physical form only and therefore cannot discern good from evil, or right from wrong. The second phase, on the other hand, is where the living soul acquires a spiritual form, or a God-like form, besides the physical form and therefore can discern good from evil, or right from wrong. Despite being able to discern good from evil in this stage, one's actions and reaction to life are strongly influenced by the impulses of the flesh, or by the heart. By contrast, the third phase is where the living soul undergoes a more spiritual, or a more conscious, developmental process. Although one takes both the physical form and the spiritual form in this phase and can discern good from evil, or right from wrong, one's actions and reaction to life are strongly influenced by the dictates of spirit, or by the conscience. The fourth or final phase is where the living soul passes into the spiritual form from the physical form and takes the spiritual form only. According to the first biblical account of creation, the spiritual form of man is not only the very good form of man created by God, but also the form of man made after the likeness of God. The life of the biblical Adam or Eve is a good illustration of the first phase and the second phase in the life history of the soul of ordinary corporeal man. However, the third and fourth phases are complex and therefore require complex examples for illustration. The four phases are discussed below in greater detail.

6.2.1.2.1. Phase One: Man is in physical form only

In this phase, man is in physical form only and therefore cannot discern good from evil, or right or wrong; consequently, man is guided exclusively by instincts for survival and procreation as animals. Adam, as a living soul, is provided with a garden to satisfy his corporeal cravings such as hunger after his physical form is formed of the dust of the ground. For example, it is stated that 'the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed' (*Gen. 2:7-8*). Furthermore,

Adam, initially having both male and female sides, has his female side decoupled from his male side for a mate afterwards considering that all animals have their separate mates except for Adam. For instance, it is stated that ‘the LORD God said, It is not good that the man should be alone; I will make him an help meet for him...And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man’ (*Gen. 2:18-22*). Moreover, man, like most animals, is amoral and is neither ashamed of his nakedness nor aware of the fact that his physical form is sexually suggestive in this phase. Although they are both naked right in front of the eyes of their maker, Adam and Eve are neither aware nor ashamed of their stark naked and sexually suggestive physical forms. After Eve is brought to Adam, for example, it is stated that ‘Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man...And they were both naked, the man and his wife, and were not ashamed’ (*Gen. 2:23-25*). While it is true that man is amoral in this phase, this is only because the physical form he has taken is formed of the dust of the ground basically into the physical likeness of beast and has animal-like qualities or characteristics only although the living soul within is in the image of the living soul of God. In general, therefore, it is suggested that man, or the living soul, in physical form alone cannot discern good from evil, or right from wrong, and is therefore amoral.

6.2.1.2.2. Phase Two: Man acquires a spiritual form besides the physical form, but is more inclined to obey the impulses of the physical form

In this phase, man acquires a spiritual form besides the physical and is therefore able to discern good from evil, or right from wrong; consequently, man sees the physical form as sexually suggestive and offensive. Adam and Eve, as living souls, are ashamed of their physical forms and they try to hide their nakedness with fig leaves after they acquire spiritual forms, or God-like forms, besides the physical forms to discern good from evil as gods. For instance, it is stated that ‘the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good

and evil...she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons' (*Gen. 3:4-7*). Moreover, after he acquires a spiritual form besides the physical form, Adam knowingly attempts in shame to hide his nakedness from the physical presence of his maker. After the original man calls out Adam's name in the garden of Eden while looking for him, for example, Adam replies, 'I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself' (*Gen. 3:10*). Furthermore, in making clothes for Adam and Eve so they can hide their nakedness better, the original man acknowledges that the physical form of man he has formed of dust is sexually suggestive and offensive and therefore inferior to the alternative spiritual form of man. It is stated, for instance, that 'unto Adam also and to his wife did the LORD God make coats of skins, and clothed them' (*Gen. 3:21*). However, considering that man merely clothes his physical form in shame rather than make an attempt to give it up in favour of his spiritual form that is made after God's likeness, it can be suggested that man privately obeys the shameful impulses of the flesh continually in the full knowledge that it is wrong. Nevertheless, it must be understood that this is a passing phase unless one commits oneself to maintaining the status quo in which one lives the double life. In hiding their nakedness in shame after acquiring the knowledge of good and evil, Adam and Eve acknowledge that their naked physical forms are suggestive of what is considered to be evil and shameful as far as the knowledge of good and evil is concerned. Taking into consideration the fact that Adam and Eve choose to adopt clothes for their physical forms but fail to stop living as sexual partners or as husband and wife, it can be concluded that, in this phase, one is more inclined to privately obey the impulses of the physical form in the full knowledge that it is evil and shameful. An important implication of this is that marriage between separate living souls who have acquired spiritual forms besides physical forms is built on a confusion and lacks a spiritual foundation.

6.2.1.2.3. Phase Three: Man takes both the physical form and the spiritual form, but is more inclined to follow the dictates of the spiritual form

In this phase, one abstains from sex and other amoral impulses of one's physical form on conscientious grounds. It should be pointed out that the only way to serve one's own spiritual form is to abstain from sex and other shameful tendencies of

one's physical form given the fact that sex and other amoral impulses of the flesh only gratifies one's physical form and glorifies shame. In this phase, therefore, one enhances one's own moral reasoning powers by abstaining from sex and other amoral impulses associated with one's physical form. However, it must be emphasized that abstaining from sex and other amoral impulses of the physical form of man does not automatically result in the living soul passing into the spiritual form of man after physical life. In the parable of the great wedding feast, for instance, a man who tries to be virtuous but fails to give up his shameful male physical form in favour of his perfect androgynous spiritual form of his own free will, till the inevitable happens and he expires, is likened to a man who has attended a great wedding feast without having a wedding garment (*Matt. 22:2-14*). Likewise, in the parable of the ten virgins, for example, a woman who tries to be very moral but fails to surrender her shameful female physical form in favour of her perfect androgynous spiritual form out of her own volition, till the inevitable happens and she expires, is likened to a foolish virgin who has gone to meet a bridegroom in the dark at night without carrying light (*Matt. 25:1-12*). Similarly, in the parable of the talents, any individual who is too cautious or too scared to give up his or her physical form in favour of his or her spiritual form, till the inevitable happens and he or she expires, is likened to servant who receives one talent and fails to trade with it and instead buries it underground (*Matt. 25:14-30*). Although it is true that abstaining from sex and other amoral impulses associated with the physical form of man does not automatically result in the living soul passing into the spiritual form of man after physical life, this is only when one eventually fails to give up one's own physical form of one's own free will in favour of one's spiritual form. In view of the fact that one does not obey the amoral impulses of one's physical form in this phase, it may be concluded that one follows the dictates of one's spiritual form. These findings may help us understand that the spiritual form of man gives man the knowledge of good and evil and the choice to live a moral life not only after man gives up the physical form in favour of the spiritual form but also before man gives up the physical form in favour of the spiritual form.

6.2.1.2.4. Phase Four: Man is in the spiritual form only

In this phase, the living soul passes completely into the spiritual form from the physical form and gains complete access to the spiritual world of God. It is worth remembering that the formation of the spiritual world of God is described in detail in

the first biblical account of creation while the formation of the physical world is described in the second biblical account of creation. As regards this phase, the original man rightly emphasizes that after being born in the physical world, man must be born again from the physical world into the spiritual world of God, that is to say, the living soul must pass into the perfect androgynous spiritual form from the shameful male or female physical form. The original man, for instance, affirms that 'verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God' (*John 3:3*). Similarly, the original man rightly emphasizes that, for one to be born into the spiritual world of God, one must use one's own conscience, or one's own knowledge of good and evil, and choose of one's own free will to give up the evil physical form in favour of the good spiritual form by means of water. For example, the original man asserts that 'verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit' (*John 3:5-6*). Likewise, the original man correctly points out that after surrendering the physical form in favour of the spiritual form, the living soul takes the spiritual form of man only, and consequently becomes invisible to carnal eyes. By way of illustration, the original man states that 'marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit' (*John 3:7-8*). However, considering that man gives up the physical form in favour of the spiritual form in this phase, it can be suggested that man has no memories of the physical life once he has entered the spiritual world of God. Nevertheless, it is clear that the living soul that takes the gendered physical form of man for the physical world is the same living soul that takes the androgynous spiritual form of man for the spiritual world. It is therefore suggested that the spirit of man, rather than the flesh of man, has the opportunity to live independently in androgynous form upon the spiritual earth of God in this phase. An important implication of this is that perfection and immortality of the living soul are achievable only in the androgynous spiritual form of man in which man is purely after the likeness of God. Having analysed the life history of the soul of the original incorporeal man and the life history of the soul of ordinary corporeal man, the next chapter of this paper focuses on God's laws or commandments and their application and fulfilment in the context of the Bible.

CHAPTER VII: LAW: THE LAW OF NOAH VERSUS THE LAW OF MOSES

Law is an important aspect of living and it often gives a revealing insight into the nature of the one that makes it. The Law of Noah and the Law of Moses are fundamental to understanding the nature of God and the nature of man respectively. The Law of Noah is central to understanding the nature of God because it is made by God and given to Noah by God. The Law of Moses, on the other hand, is at the heart of our understanding of the nature of man because it is made by the original man and given to Moses by the original man. In that regard, the terms 'the Law of Noah' and 'God's laws' are used interchangeably in this paper. Similarly, the terms 'the Law of Moses' and 'the original man's laws' are interchangeable. Although both sets of laws appear to be meant for man, one of the main obstacles to applying them concurrently is that they seem to contradict each other. The first set, which is the Law of Noah, makes the second set, which is the Law of Moses, appear to be wrong. This chapter attempts to untangle the mysteries surrounding the two contradictory sets of laws by examining not only how they impact each other but also how each affects man. Before proceeding to compare and contrast one set with the other, it is important to first understand how the original man successfully becomes the God of Israel and institutes the Law of Moses after God establishes the Law of Noah.

7.1. The original man prolongs the era of ignorance in order to establish his rule

According to the Old Testament, the original man attempts to rule corporeal man by keeping corporeal man in ignorance and confusion. First, as the god of the physical world, the original man uses his godlike powers to confound man's universal language in order to divide and rule man in the physical world. After the descendants of Noah begin to forge a spirit of unity, for example, it is stated that 'the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the LORD scattered them abroad from thence upon the face of all the earth' (*Gen. 11:6-8*). Second, having scattered the descendants of Noah across the world, the original man goes on to make a covenant with one of the descendants of Noah by the name of Abraham and falsely claims that he is the

Almighty God. By way of illustration, the Bible states that ‘the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect...Neither shall thy name any more be called Abram, but thy name shall be Abraham...I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee’ (*Gen. 17:1-7*). It should be pointed out that although the original man in physical form is the god of the physical world, the one God who creates him in spiritual form by word according to the first biblical account of creation is the Almighty or omnipotent God. Third, having become the God of Israel after entering into a covenant with Abraham, the original man then gives Israelites a summarized version of his laws on stone tables as testimony via Moses after falsely claiming that he made the heavens and the earth in six days and rested on the seventh day. For instance, it is written that ‘[he told Moses,] Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed. And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of [the] God [of Israel]’ (*Ex. 31:16-18*). It should be pointed out that, unlike God who creates the spiritual heaven and the spiritual earth in six days and rests on the seventh day according to the first biblical account of creation, the original man, also known in his physical form as the LORD God or the LORD, creates the physical heavens and the physical earth in one day according to the second biblical account of creation. However, considering that the original man only builds on man’s ignorance and confusion to rule man, we cannot exclude the possibility that man is also a prisoner of his own ignorance and confusion about his own existence and about the existence of God. Nevertheless, taking into account the fact that the original man in his physical form is the god of the physical world, the role played by his position in causing confusion and reinforcing ignorance about God, in the Old Testament, cannot be overlooked. An implication of this is that, in the Old Testament, the original man attempts to steal God’s glory and keep man in ignorance and confusion out of political expediency. The findings may also help us understand how man developed multiple languages and spread across the world in ignorance and confusion.

7.2. A comparison of the Law of Noah and the Law of Moses

Figure 7.1, below, compares God's laws for man with the original man's laws for the Israelites.

GOD'S LAWS GIVEN TO EVERY MAN UPON THE EARTH THROUGH NOAH	THE ORIGINAL MAN'S LAWS GIVEN TO ISRAELITES THROUGH MOSES
<ul style="list-style-type: none"> ➤ God commands that man should not eat raw flesh torn directly from living things (<i>Gen. 9:4</i>). ➤ God definitely states that he ultimately requires man's physical life and/or the blood of man's life at the hand of every beast and at the hand of every man who takes man's physical life or sheds the blood of man's life (<i>Gen 9:5</i>). ➤ God commands that whoever sheds the blood of man's life, by man shall the blood of his life be shed: for in the image of God was man, or the living soul, made by God (<i>Gen. 9:6</i>). 	<ul style="list-style-type: none"> ➤ Whoever practices idolatry shall be put to physical death (<i>Lev. 20:2, Deut. 13:6-10; 17:2-5</i>). ➤ Whoever takes in vain the name of the original man shall be put to physical death (<i>Lev. 24:16</i>). ➤ Whoever breaks the original man's Sabbath shall be put to physical death (<i>Ex. 31:14-15; 35:2</i>). ➤ Whoever disrespects their father or mother shall be put to physical death (<i>Ex. 21:15; 21:17, Lev. 20:9, Deut. 21:18-21</i>). ➤ Whoever takes the physical life of a person shall be put to physical death unless they kill to glorify the name of the original man (<i>Ex. 21:12-13, Lev. 24:17, 21</i>). ➤ Whoever commits adultery shall be put to physical death (<i>Lev. 20:10, Deut. 22:22</i>). ➤ Whoever commits bestiality shall be put to physical death (<i>Ex. 22:19, Lev. 20:15-16</i>). ➤ Whoever commits homosexuality shall be put to physical death

	<p>(Lev. 20:13).</p> <ul style="list-style-type: none"> ➤ Whoever practices sorcery shall be put to physical death (Lev. 20:27, Ex. 22:18). ➤ Whoever is found attempting to steal another's property shall be put to physical death (Ex. 22:2). ➤ Whoever steals a person and sells them or makes merchandise of them shall be put to physical death (Deut. 24:7).
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Figure 7.1 A comparison of God's laws and the original man's laws

7.2.1. Interpretation and evaluation

The differences between God's set of laws and the original man's set of laws are presented in **Figure 7.1**. The figure is revealing in several ways. First, it is apparent from this figure that God's laws are fewer than the original man's laws. Second, unlike God's set of laws which evidently gives priority to the safety of the physical life of man, the original man's set of laws appears to give priority to himself and to his own name as the god of the physical world. Third, unlike God's set of laws that seems to outlaw taking the physical life of man or shedding the blood of the life of man unless the victim has violated this very law, the original man's set of laws appears to allow man to take the physical life of another and to shed the blood of the life of another even if the victim has not taken the physical life of man or shed the blood of the life of man. Fourth, unlike God's set of laws that seeks to point out the consequences that result from taking the physical life of man or shedding the blood of the life of man, the original man's set of laws seems to give the law enforcers or killers or perpetrators of violence a false immunity from retributive justice. Last, unlike God's set of laws which is given to Noah on behalf of corporeal man in general, the original man's set of laws is given to Moses on behalf of the Israelites. This suggests that the Israelites are to live under two contradictory sets of laws. Before proceeding to examine the contradiction in further detail and attempting to

establish whether it is eventually resolved in the context of Israel's history available in the Bible, it is important to review the laws of God.

7.2.1.1. The Law of Noah is designed to protect and nurture the life of man

God's laws or commandments nurture man, or the living soul, by seeking to protect the physical life of man from unnatural harm, and from death from unnatural causes. In an attempt to prevent food poisoning, God points out that man should not eat raw flesh torn directly from animals. For example, God states that 'every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat' (*Gen. 9:3-4*). Moreover, in pointing out that he requires the physical life of man or the blood of the life of man at the hands of every beast and at the hands of every man, God takes responsibility for the safety and preservation of the physical life of man. God states, for instance, that 'surely your blood of your lives will I require; at the hand of every beast will I require it, at the hand of man; at the hand of every man's brother will I require the life of man' (*Gen. 9:5*). Furthermore, God points out that if the physical life of man is taken by another or if the blood of the life of man is shed by another, there shall be retribution proportionate to the offence, given that man, or the living soul, is made in the image of the living soul of God. For instance, God precisely states that 'whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man' (*Gen. 9:6*). However, the law seems to be designed to punish the transgressor rather than help his victim. Then again, given the fact that God requires the physical life of man or the blood of the life of man at the hand of man, it should be the case that the soul of the victim is restored to physical life, or the victim transmigrates, or is reincarnated, once the transgressor faces at the hand of man a penalty proportionate to the offence. Given that the law requires that the transgressor is subjected to the same ordeal he has put his victim through, it can be concluded that the law assumes that every man is supposed to do to others as he would have them do to him. There are a number of implications that arise from this discussion. First, given that the law allows man to take the physical life of another or shed the blood of the life of another only if the victim has taken the physical life of another or shed the blood of the life of another, it should be case that the law gives the enforcer immunity from secondary retribution. Second, considering that the law does not allow man to take the physical life of another or shed the blood of the life of

another except if the victim has taken the physical life of man or shed the blood of the life of man, it must be understood that one is prohibited by the law from taking the physical life of another or shedding the blood of the life of another whether it be in defence of one's interest or in defence of another or in self-defence unless the victim has taken the physical life of another or shed the blood of the life of another. Last, given the fact that this is the one God who creates the original man by word, it should be pointed out and emphasized that the laws in question are laid down for man and dictated to man by the one God whose word is the ultimate finality.

7.2.1.2. The Law of Moses attempts to inhibit and destroy the life of man

According to the Old Testament, the original man weaponizes religion for political gain. It is clear that the original man condemns to physical death anyone who practices idolatry or worships other gods besides him. The original man states, for instance, that 'if there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant, And hath gone and served other gods, and worshipped them...Then shall thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and shalt stone them with stones, till they die' (*Deut. 17:2-5*). Furthermore, he condemns to physical death anyone who takes his name in vain. For example, he asserts that 'he that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death' (*Lev. 24:16*). Moreover, he condemns to physical death anyone who breaks his Sabbath. For instance, he states that 'six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death' (*Ex. 35:2*). Although the original man does not enforce or implement the law himself and is therefore not directly responsible for the bloodshed or loss of physical lives, he fails to consider the fact that the enforcers of his laws are not given immunity from divine retribution by God's laws. In light of these facts, we can conclude that the laws of the original man not only attempt to inhibit and destroy the physical life of man but also put the enforcer at risk for divine retribution. Although the topic focuses on the one that makes the law, the findings may well have a bearing on the one that implements or enforces the law.

The original man weaponizes sexual morality for political gain and falsely claims that the victims shall be responsible for their own physical deaths, according to the Old Testament. It is apparent that the original man condemns to physical death anyone found guilty of adultery. The original man states, for instance, that ‘the man that committeth adultery with another man’s wife, even he that committeth adultery with his neighbour’s wife, the adulterer and the adulteress shall surely be put to death’ (*Lev. 20:10*). Furthermore, the original man condemns to physical death anyone found guilty of bestiality. For example, he states that ‘if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast. And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them’ (*Lev. 20:15-16*). Moreover, the original man condemns to physical death anyone found guilty of homosexuality. He clearly states, for instance, that ‘if a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them’ (*Lev. 20:13*). However, as was pointed out in the previous chapter, it should be understood that sexuality in its totality is built on amorality and confusion and lacks a moral or spiritual foundation. Notwithstanding the fact that sexuality is built on amorality, the laws undercut the very morality they purport to uphold, especially considering that the laws require man to shed the blood of the life of another or to take the physical life of another when the victim has clearly not shed the blood of the life of man or taken the physical life of man. In a misguided attempt to delimit sexuality, the original man establishes his own laws that run counter to God’s laws. These findings may help us understand that the original man’s laws wrongly instruct and encourage man to shed the blood of the life of another or take the physical life of another without cause and therefore run counter to God’s laws.

7.2.1.3. The original man violates the Law of Noah in his first corporeal lifetime

The original man sheds the blood of the life of men and takes the physical lives of men for his own glory as the God of Israel, according to the Old Testament. He hardens Pharaoh’s heart and then kills firstborns of Egyptians for his own glory. For instance, it says in the Bible that ‘the LORD hardened Pharaoh’s heart, so that he would not let the children of Israel go out of his land’ (*Ex. 11:10*)...And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt’ (*Ex.*

12:29). Moreover, when the Israelites weep for meat in the wilderness after remembering the free meat in Egypt, the original man provides them with quail and then kills those who have yielded to craving while the meat is still between their teeth. For example, it is stated that ‘while the flesh was yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague...there they buried the people that lusted’ (*Num. 11:33-34*). In addition, the original man sends fiery serpents that kill many of the Israelites when they complain of hunger and thirst in the wilderness. For instance, it is stated in the Bible that ‘the people spake against [the] God [of Israel], and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water...And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died’ (*Num. 21:5-6*). However, it is also important to take into account the fact that the original man is also the source of physical life. Nevertheless, the evidence reveals that he sheds the blood of the life of men and takes the physical lives of men who have evidently not shed the blood of others or taken the physical lives of others and he therefore violates the laws of the one God who made him the source of physical life. From all this, it is not difficult to conclude that the original man rebels against God and, by implication, against his own spiritual form, in the Old Testament.

7.2.1.4. The original man fulfils the Law of Noah in his second corporeal lifetime

The original man, also known in the Old Testament as the LORD God or the LORD or the God of Israel, transmigrates, or is reincarnated, as the Lord Jesus to face divine retribution at the hand of man for the transgressions of the Old Testament. It should be understood that the original man transgresses God’s laws, according to the Old Testament, when he sheds the blood of the life men or takes the physical lives of men and teaches others to do the same even when the victims have clearly not shed the blood of the life of man or taken the physical life of man. The original man acknowledges, in the New Testament, that he has come to fulfil the requirements of God’s law that he violates in the previous existence, or rather to satisfy the conditions for the Law of Noah which he transgresses in the Old Testament. He states, for instance, that ‘think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil’ (*Matt. 5:17*). Moreover, he

expresses a view to the effect that the physical world does not come to an end until every man who violates God's laws has fulfilled all the requirements. For example, he states that 'verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled' (*Matt. 5:18*). Most importantly, he seeks to bring out the fact that anyone who violates God's laws and teaches others to do the same is prohibited by the very laws from entering the spiritual world of God. Referring to God's laws, or the Law of Noah, for instance, the original man states that 'whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven' (*Matt. 5:19*). However, considering that the original man is reincarnated for divine retribution years after his first corporeal existence, it would seem that divine retribution may not always be immediate, which, in turn, might give the transgressor a false sense of impunity. Nevertheless, given that the transgressor must face divine retribution at the hand of man, it should be the case that the transgressor is presented for divine retribution in an appropriately less powerful state of existence than the previous one. The findings therefore offer a fascinating insight into the finality of God's laws. An implication of this is the possibility that the requirements of God's laws have to be fulfilled one way or another.

The original man is executed by crucifixion for his crimes of the Old Testament, according to the New Testament. The original man fulfils the requirements of the laws of God by letting the blood of his life to be shed and his physical life to be taken by the hand of man in the New Testament as divine retribution for shedding the blood of the lives of men and taking physical lives of men in the Old Testament. He seems to know from the conscience that he must utilize the power of the Holy Spirit, or use the power over nature, to facilitate his own execution and physical resurrection. For example, he states that 'doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father' (*John 10:17-18*). Furthermore, he appears to facilitate his own execution using the power of the Holy Spirit, or the power over nature, in an attempt to fulfil the requirements of God's laws. For instance, it is stated that 'when he had dipped the sop, he gave it to Judas Iscariot,

the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly...when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him' (*John 13:26-31*). Most importantly, he endeavours to show that despite being reluctant to let the blood of his life be shed and his physical life be taken by the hand of man, he is nonetheless sorrowful about his previous existence to the point of physical death and must follow the voice of his spiritual form, or do as dictated by his conscience. By way of illustration, is stated that 'then saith he unto them, My soul is exceedingly sorrowful, even unto death: tarry ye here, and watch with me. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt...the spirit indeed is willing, but the flesh is weak' (*Matt. 26:38-41*). While it is true that the original man utilizes the power of the Holy Spirit to resurrect his physical form from the dead afterwards so he can choose of his own free will whether to pass into the spiritual form from the physical form or not, the fact remains that he fulfils the requirements of the laws of God he violates in the Old Testament. The evidence supports the finality of God's law or commandment which states that whoever sheds man's blood or takes the physical life of man shall face divine retribution at the hand of man given the fact that man, or the living soul, is made by God in the image of the living soul of God. An implication of this is the possibility that unless a transgressor of God's laws has power over nature or the power of the Holy Spirit to resurrect himself physically from the dead after facing retribution so he can choose of his own free will after the resurrection whether to pass into the spiritual form from the physical form or not, the transgressor is eternally prohibited by the laws of God from entering the spiritual world of God.

The physical death of the original man at the hand of man, in the New Testament, results in the restoration of the physical lives of those whose blood was shed or whose physical lives were taken by the original man. The original man acknowledges that his physical death results in the transmigration or reincarnation of the souls of his victims including, but not limited to, those of the Old Testament. For instance, he states that 'as the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And the other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I

might take it again' (*John 10:15-17*). Moreover, he rightly points out that, among his victims, only the souls of the innocent ones that have not shed the blood of the life of man or taken the physical life of man are to be reincarnated by his physical death. For example, he states that 'marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation' (*John 5:28-29*). Furthermore, immediately after his physical death, a divine signal suggesting the possibility of reincarnation or transmigration for the souls of the innocent ones who previously lost their physical lives at his hand is given. By way of illustration, it is stated that 'Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many' (*Matt. 27:50-53*). However, given the gap between the Old Testament era and the New Testament era, it is only to be expected that the reincarnated souls are to take new bodies with new memories and new biological parents, which, in turn, can make it difficult to distinguish between a new living soul and a reincarnated living soul. Nevertheless, the evidence suggests the possibility of the souls of the previous innocent victims of the original man being restored to physical life after he faces divine retribution at the hand of man. It is important to consider that unlike the rest of their previous cohort, the reincarnated victims of the original man have the opportunity to benefit from his New Testament teachings. In general, therefore, it seems that the physical lives of the innocent victims of the original man are restored through his physical death, in the New Testament. These results prove the effectiveness of God's laws and may help us understand that whoever sheds the blood of the life of man or takes the physical life of man only sends the soul of the victim into the future where the physical life of the transgressor is eventually taken by man in exchange for the physical life of the victim, provided the victim has not shed man's blood or taken the physical life of man. Thus far, the findings presented in this chapter have suggested a role for the original man's physical life in pitting man's laws against God's laws and proving the finality and effectiveness of God's laws.

7.2.1.5. The original man abolishes the Law of Moses in favour of the Law of Noah

The original man abolishes the Law of Moses in favour of the Law of Noah, according to the New Testament. To put it another way, the original man abolishes his own Old Testament laws in favour of God's laws. The original man reviews the Law of Moses on sexual morality and abolishes it, according to the New Testament. For instance, the scripture gives an account of how he saves a woman from being stoned to death, in accordance with the Law of Moses, for adultery. By way of illustration, the Bible states that 'the scribes and Pharisees brought unto him a woman taken in adultery...They said unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou?...he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her...And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last' (*John 8:3-9*). Likewise, having reviewed the Law of Moses on religion, the original man abolishes it according to the New Testament. To place emphasis on the life of man rather than on the Sabbath, the original man states that 'the sabbath was made for man, and not man for the sabbath' (*Mark 2:27*). Most importantly, the original man rightly points out that the Law of Moses was practiced in ignorance of the Law of Noah, or rather, that the Law of Moses was proposed by him in accordance with his physical form, as opposed to his spiritual form. For example, the original man says to his disciples that 'all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin' (*John 15:21-22*). Even though he does not seem to have implemented or enforced the Law of Moses in the Old Testament, the original man takes responsibility for his role in establishing them and abolishes them according to the New Testament. In the light of these facts, we can conclude that every man is accountable, to his own spiritual form, not only for what he does but for what he says. In abolishing his laws in favour of God's laws, the original man resolves the contradiction between the Law of Noah and the Law of Moses, especially for the Israelites who previously live under the two contradictory sets of laws.

The original man abolishes his laws and prophets and teaches God's laws, according to the New Testament. To make the spiritual world of God the focus of attention, the original man declares that his law and prophets as the God of Israel end with John the Baptist. He asserts, for instance, that 'the law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it' (*Luke 16:16*). Furthermore, the original man replaces all his laws and prophets with empathy which is the most important aspect of God's laws. He states, for example, that 'all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets' (*Matt. 7:12*). Moreover, he rightly draws attention to the retributive nature of God's laws by pointing out that the way one interacts with others during one's physical life directly influences what happens to one in the future. He states, for instance, that 'judge not, that ye be not judged. For with what judgement ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?' (*Matt. 7:1-3*). However, given the fact that the original man's laws and prophets as the God of Israel end with John the Baptist, it would seem that the book of Revelation, which purports to make prophecies, and the Epistles, some of which purport to propose law or make prophecies, are bogus and heretical since they are written neither by John the Baptist nor before John the Baptist. Nonetheless, they seem to offer interesting insight into how Christianity was spread by early Christians. In general, therefore, it seems that the original man eventually sets a perfect example in his New Testament despite his false start in the Old Testament. The duality of man's nature is a fact we need to be fully and constantly aware of if we are to understand why the Bible has two testaments portraying the one original man differently. If the original man's spiritual form and the original man's physical form were to be considered the first child of God and the second child of God respectively, then the biblical relationship between God and the original man's soul is comparable to that between a parent and a prodigal second child.

7.2.1.6. The physical world lasts by virtue of God's law and covenant

It is God's will that the physical world lasts. Firstly, it is God's will that the physical world is preserved for the purpose of securing just retribution. Given that God gives man the knowledge of good and evil and the free will to choose between good and

evil, it is God's will that whoever has chosen to shed the blood of the physical life of man gets an opportunity thereafter in the very physical world to face retribution proportionate to the offence at the hand of man; and that whoever has chosen to take the physical life of man gets a chance thereafter in the very physical world to face retribution commensurate with the offence at the hand of man. Having blessed Noah and his sons and instructed them to multiply and fill the physical world, for instance, God says that 'surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man' (*Gen. 9:5-6*). Secondly, it is against God's will to administer collective punishment. For example, it is stated that 'God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you; And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth' (*Gen. 9:8-13*). Thirdly, the fulfilment of God's law in the physical world takes precedence over the destruction of the physical world. The original man, through whom the physical world is created, rightly points out that the physical world does not come to an end until every individual who has violated God's law has fulfilled the requirements of the law. Regarding God's law, for instance, the original man states that 'verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled' (*Matt. 5:18*). While it is true that we cannot exclude the possibility that the physical world may eventually come to an end, there is sufficient evidence to conclude that it does not come to an end until after everyone who has violated God's law has fulfilled the requirements of the law, and until when its destruction does not amount to collective punishment. It is, therefore, not difficult to conclude that the physical world cannot be brought to an end as long as there is physical life and as long as there are transgressors who have not faced just retribution yet.

7.2.1.7. Teachers of religious law are condemned as hypocrites and obstacles

Teachers of religious law are the main obstacles in the way of man's attempt to enter the spiritual world of God. The original man argues quite well that the teachers of religious law who are not entering the spiritual world of God are only standing in the way of their followers who need to enter. While admonishing teachers of religious law in his New Testament, for instance, the original man states, 'Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in' (*Matt. 23:13*). Furthermore, the original man rightly points out that teachers of religious law mislead their followers when they tell their followers what their followers want to hear rather than what their followers need to hear. While reproving the teachers of religious law who seek to gain approbation of the public at the expense of the truth, for example, the original man states, 'Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets' (*Luke 6:26*). Moreover, the original man makes a valid point when he says that ill-informed religious followers are at risk of being misled and exploited by teachers of religious law. While addressing teachers of religious law, for instance, the original man states, 'Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves' (*Matt. 23:15*). However, it is also important to consider the possibility that teachers of religious law might just be well-meaning but misguided do-gooders. Then again, if we posit that they are well-meaning but misguided do-gooders, it follows that their followers will most certainly be well meaning but misguided devotees, an argument which is in support of the position that teachers of religious law are the main obstacles in the way of man's attempt to enter the spiritual world of God. The findings, therefore, suggest a role for teachers of religious law in maintaining the status quo for ignorance and confusion. Although the topic focuses on teachers of religious law, the findings may well have a bearing on teachers of religious studies as well as the so-called biblical scholars. This chapter has analysed the Law of Noah and the Law of Moses and sought to resolve the contradiction between them. The next chapter, which is the final one, moves on to consider the issue of the biblical term 'Satan' or 'the devil' in its totality.

CHAPTER VIII: THE ORIGIN OF SATAN, OR THE DEVIL

There seems to be a powerful evil being who is also the chief opponent of God, according to the Bible. The opponent is referred to as Satan, or the devil. To understand the concept of this opponent, it is necessary to first acknowledge that the living soul is claimed by two opposing forms of man. One form is the God-like form of man, or the spiritual form of man. The other form is the animal-like form of man, or the physical form of man. Although the term Satan, or the devil, has come to be used to refer to an evil being represented in human form but with a tail and horns, it is first used by the author of the book of Chronicles, in the Bible, to refer to the animal-like form of man, or the physical form of man, in the figurative sense. **Figure 8.1** shows a living soul that is being claimed by the two opposing forms of man.

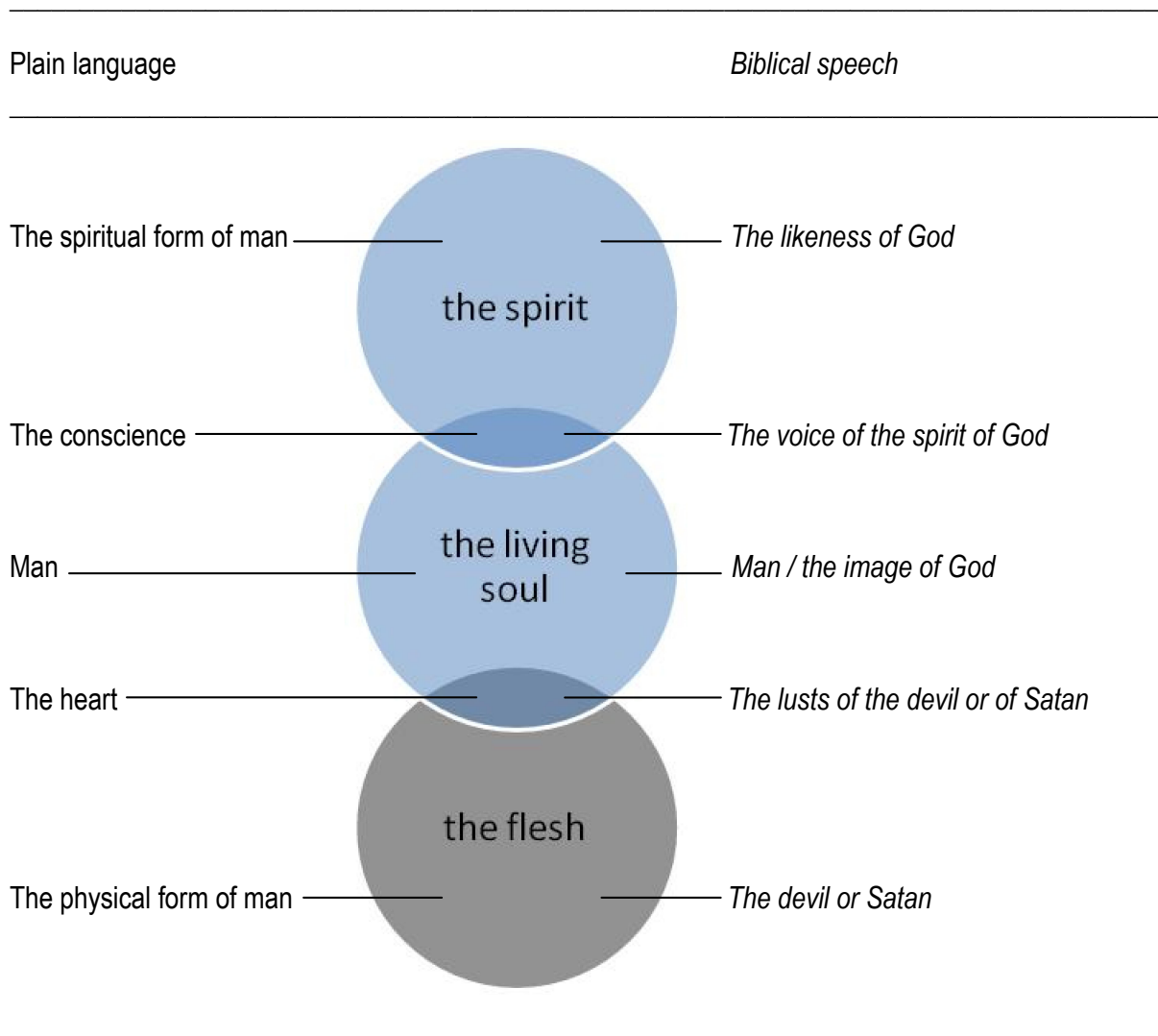


Figure 8.1 Living soul claimed by two opposing forms of man

8.1. Interpretation and evaluation

The differences between the physical form of man and the spiritual form of man with regard to the living soul are presented in **Figure 8.1**. From the figure, it can be seen that man and the spiritual form of man are made in the image of God and after the likeness of God respectively. It is also apparent from the figure that the physical form of man is the odd one out – the physical form of man bears no relation to God. Interestingly, the spiritual form of man seems to draw the living soul to the spiritual form of man through the conscience while the physical form of man seems to draw the living soul to the physical form of man through the heart. Comparing the plain language with its corresponding biblical speech, it can be seen that the devil, or Satan, is a biblical term used in the figurative sense to refer to the physical form of man. In addition, the comparison reveals that the conscience is the voice of the spirit of God within man while the heart is the voice of the devil, or Satan, within man.

8.1.1. The figurative use of the term ‘Satan’, or ‘the devil’

The Bible effectively uses a figure of speech to bring clarity and emphasis when it compares the physical form of man to an imaginary evil being represented in human form but with a tail and horns. In other words, the Bible endeavours to point out that although the physical form of man does not actually have a tail and horns, it is not different in character from the rest of the beasts that have tails and/or horns. The fact that Satan, or the devil, is an imaginary evil being represented in human form but with a tail and horns is something that we need to be constantly aware of if we are to understand the effectiveness of the figure of speech. While the use of the figure of speech appears to be based on the assumption that all readers or listeners are aware of the fact that the term ‘the devil’ is used in its connotation of the animal-like and evil form of man, it also needs to be understood that in the absence of such knowledge or awareness one can look at the context and still see that the term the devil or Satan is used metaphorically to mean the animal-like form of man, or the physical form of man. The Bible attempts to show that there are a number of similarities between beast and the physical form of man with regard to character.

First, the physical form of man, like most beasts, has a natural tendency to jealousy, anger, violence and aggression. Having moved King David to conduct illegal census in a fit of jealousy, the original man then kills the Israelites for King David’s mistake

so they can regret rejecting him and demanding for a king. In that regard, the author of the book of chronicles, in the Old Testament, uses the term 'Satan' in the figurative sense to criticize the animal-like behaviour of the physical form of the original man. For example, unlike the book of 2 Samuel which states plainly that 'the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah' (2 Sam. 24:1), the book of 1 Chronicles states in a figurative sense that 'Satan stood up against Israel, and provoked David to number Israel' (1Chron. 21:1). Likewise, having dismissed Peter's physical form as Satan after Peter rebukes him for choosing pacifism over aggressiveness in the New Testament, the original man goes on to show how the physical form of man is different from the spiritual form of man in character. After Peter rebukes him for seeming meek and mild in the New Testament, for instance, it is stated that 'he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men' (Mark 8:33). Similarly, the original man, in his New Testament, endeavours to expose all the negative characteristics of the physical form of man using the term 'the devil' in the figurative sense. While reproving his unwitting followers who are still loyal to his Old Testament self, for instance, he states, 'Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not' (John 8:44-45). While it is true that the physical form of man makes man act like an animal, this is generally only when the man is not so strong as to restrain his own physical form, that is, when the man is not so strong as to choose of his own free will to be controlled by the spiritual form, or by the conscience, rather than the physical form, or the heart. The Bible achieves its purpose of showing readers that man in physical form is basically an animal by directly comparing the physical form of man to an imaginary evil being represented in human form but with a tail and horns.

Second, man in physical form, like most wild beasts, is distrustful of one another and has a tendency to live in a state of mutual distrust with one another. The book of Job uses the term 'Satan' in the figurative language to give a good illustration of how the physical forms of man distrust one another. Regarding how the physical form of the original man begins to distrust that of Job, for instance, it is stated that 'Satan

answered the LORD, and said, Doth Job fear [the] God [of Israel] for nought? ...touch all that he hath, and he will curse thee to thy face. And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand' (*Job 1:9-12*). Similarly, the original man appears to be saying that although he has appointed Judas as one of his disciples, Judas has cause to distrust him, just as he has cause to distrust Judas. For example, he rhetorically asks his twelve disciples, 'Have not I chosen you twelve, and one of you is a devil?' (*John 6:70*). Likewise, the original man, in his New Testament, acknowledges that even though he is not a trusted character on the surface, one comes to like him in the end for his spiritual form. For instance, he argues quite well that 'if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?...But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you' (*Matt. 12:26-28*). Although it may be true that man in physical form, like most beasts, exists in a state of mutual distrust with one another, this is generally only when he or she is trying to avoid being taken advantage of. In directly comparing the physical form of man to an imaginary evil being represented in human form but with a tail and horns, the Bible employs the use of imagery to effectively illustrate that the selfishness of the physical form of man and the resulting distrustfulness are essentially identical to those of wild beasts.

Third, man in physical form, like most beasts, is amoral and what guides him is not any sense of morality but an instinct for survival. To clarify this point, the original man chooses the example of himself being compelled and tempted of his own physical form in the wilderness, or rather in the physical world. The original man endeavours to prove that when the physical form of man is hungry, man's first instinct is to obtain food to survive. For instance, it is stated that 'when he had fasted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he said, If thou be the Son of God, command these stones be made bread' (*Matt 4:2-3*). Furthermore, he endeavours to show that when the physical form of man sees worldly success and glory, man's instinct tells him to seek them to survive. It is stated, for example, that 'again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me' (*Matt. 4:8-9*). Most importantly, he endeavours to prove that when survival of the

physical form of man becomes hopeless, man's instinct is to self-destruct. It is stated, for instance, that 'the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, And saith unto him, If thou be the Son of God, cast thyself down' (*Matt. 4:5-6*). While it is true that the physical form of man plays a very important role in multiplication of living souls, it is also true that the living souls who fail to listen to the voice of their spiritual forms can be prisoners not only of their own physical forms but also of the physical world. The original man achieves his purpose of showing the duality of man's nature by taking the side of his own moral spiritual form and distancing himself from his own amoral physical form when he compares the physical form to an imaginary evil being represented in human form but with a tail and horns. In comparing his physical form to an imaginary evil being represented in human form but with a tail and horns, the original man acknowledges that, unlike the spiritual form of man which is moral and is guided by the moral truth, the physical form of man is amoral like the rest of the beasts and is guided by survival instincts similar to those of beasts or animals.

Fourth, like most animals, the physical form of man is susceptible and prone to illness and suffering. The original man uses the term 'the devil' or 'Satan' metaphorically or in the figurative sense to effectively illustrate how the physical form of man can also work to the detriment of the man, or to the detriment of the living soul, with regard to illness and suffering. The fact that illness and suffering is an aspect of the physical form of man, as opposed to the spiritual form of man, is something we need to be constantly aware of if we are to understand the effectiveness of the figure of speech. Using the term 'devil' figuratively to refer to illness and suffering as an aspect of the physical form of man, the Bible gives an account of how the original man cures a sick man in the synagogue. For example, it is stated that 'in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth?...And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not' (*Luke 4:33-35*). Similarly, having used the term 'Satan' figuratively to mean illness and suffering as an aspect of the physical form of man, the original man cures a woman of a prolonged illness on a Sabbath day. For instance, he observes that 'ought not this woman, being a daughter of Abraham,

whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?' (*Luke 13:16*). Most importantly, the original man achieves his purpose of showing how the physical form of man is essentially identical to an animal as regards health by transferring several forms of illnesses from the physical form of man to animals. The Bible gives an account of how he transfers several forms of illnesses from the physical form of man to a herd of swine. In the figurative language, for instance, it is stated that 'he [Jesus] said unto him, Come out of the man, thou unclean spirit. And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many...And all the devils besought him, saying, Send us into the swine, that we may enter into them....Jesus gave them leave. And the unclean spirits went out, and entered into the swine' (*Mark 5:8-13*). While the original man never seems very convincing when he compares illness and suffering to the devil or Satan, he does make some valid observations about the subtle ways in which the physical form of man affects man, or the living soul, with regard to illness and suffering. In taking the argument further and directly comparing illness and suffering to an imaginary evil being represented in human form but with a tail and horns, the original man achieves his purpose of showing how the physical form of man can work to the detriment of man, or the living soul, through illness and suffering.

Last, man may restrain his own physical form in the way that man restrains a beast. To exemplify this point, we turn to the New Testament teachings and conduct of the original man. The original man expresses a view to the effect that although his behaviour has been influenced by his physical form in his Old Testament, his actions in his New Testament are motivated by his spiritual form. To indicate a change of authority within himself after his apostles report positive development as far as the gospel ministry is concerned, it is stated, for example, that he figuratively observed that 'I beheld Satan as lightning fall from heaven' (*Luke 10:18*). Moreover, the original man rightly points out that man cannot restrain and overcome his own physical form using the very physical form, but with the help of the spiritual form. The original man exemplifies his claim with the example of his spiritual form being stronger than his physical form in his New Testament. For instance, he argues quite well that 'if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand. And if Satan rise up against

himself, and be divided, he cannot stand, but hath an end. No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house' (*Mark 3:24-27*). Most importantly, the original man rightly draws attention to the fact that even though he still has his physical form whose doctrine others might not approve of, he has restrained the physical form and become a vessel for his spiritual form. He points out that man cannot serve his physical form and restrain his physical form at one and the same time. For instance, he argues that 'if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?...But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you' (*Matt. 12:26-28*). Even though it is true that man can successfully restrain and overcome his physical form, this is generally only when the man has acknowledged that his physical form is not perfect, and that his physical form is frequently bringing him into conflict with his spiritual form. It follows that if the physical form of man is in the kingdom of Satan, then the spiritual form of the man is in the kingdom of God.

8.1.2. The devil, or Satan, was created by the original man

Firstly, the physical form of man as a means by which a living soul can exist in the physical world is originated by the original man, according to the Bible. The fact that the term 'Satan' or 'devil' is a biblical term used to refer to the physical form of man in the figurative sense is something we need to be constantly aware of. The original man, as a living soul, takes a gendered physical form besides his androgynous spiritual form and then forms the physical form of Adam before replicating his own living soul into the physical form of Adam. For example, the original man is created as an androgynous spirit by God's word, according to the first biblical account of creation (*Gen. 1:26-28*), after which he becomes flesh by himself and creates the next corporeal man called Adam using dust, according to the second biblical account of creation (*Gen. 2:7*). Similarly, his living soul assumes a corporeal form, besides the incorporeal form, complete with corporeal cravings right in the midst of his disciples after the death of his corporeal form. For instance, it is stated that Jesus appeared to his disciples 'but they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have...And

they gave him a piece of broiled fish, and of an honeycomb. And he took it, and did eat before them' (*Luke 24:37-43*). Additionally, the fact that he can assume a physical form besides his spiritual form is confirmed by one of his disciples who previously seem doubtful about it. By way of illustration, the Bible states that 'after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed' (*John 20:26-29*). However, it should also be taken into account that the original man never would have originated the physical form if God never gave him the power to take the physical form besides the spiritual form. Nevertheless, it is the original man's choice whether or not to take the physical form besides the spiritual form and multiply his living soul. It should be pointed out that the original man cannot multiply his living soul except if he takes a physical form since he is not God to create by word in the manner that he is created by God. Given that the original man has the choice whether or not to take the physical form besides the spiritual form, it can be concluded that it is the original man who originates the physical form of man as a means by which a living soul can exist in the physical world.

Secondly, in commanding the dead flesh to live again, the original man proves that he is the maker of the physical form of man. He brings a young girl back to life. It is stated, for instance, that 'he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise. And straightway the damsel arose, and walked' (*Mark 5:41-42*). Similarly, he resurrects a man from the dead. For example, it is stated that 'when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go' (*John 11:43-44*). Likewise, he raises a young man from the dead. It is stated, for instance, that 'he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother' (*Luke*

7:14-15). However, it should be taken into consideration that the physical form of man is mortal and therefore has to expire eventually despite having been resurrected. Nonetheless, the fact that the original man summons the dead flesh to live again proves that he has the power over the flesh and is therefore the maker of the physical form of man. In light of these facts, we can conclude that the original man is the one who originated the physical form of man.

Thirdly, in playing upon the evil imagination of the thoughts of the heart of man, the original man proves that he is the maker of the heart of man. There are several instances in the Bible in which the original man endeavours to show that he has control over the heart of man. He hardens pharaoh's heart and then kills all the firstborn in the land of Egypt for his own glory. For example, it is stated that 'the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land' (*Ex. 11:10*)...And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle' (*Ex. 12:29*). Likewise, he moves King David to order illegal census, then he kills Israelites for their king's mistake so they can regret asking for a king. It is stated, for instance, that 'again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah...So the LORD sent a pestilence upon Israel from morning even to the time appointed: and there died of the people from Dan even to Beersheba seventy thousand men' (*2 Sam. 24: 1-15*). Ultimately, he manipulates the heart of Judas to betray him when he seeks retribution against his own physical form for the transgressions of the Old Testament, or rather when he seeks to fulfil the requirements of God's law he violates during his previous existence. It is clearly stated, for example, that 'when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly...when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him' (*John 13:26-31*). However, the fact that he manipulates man through man's heart also suggests that man also has a tendency to follow the heart rather than the conscience. Nevertheless, the evidence clearly indicates that the original man uses his powers to bring the evil imaginations of the thoughts of the heart of man into play and therefore plays upon the evil imaginations of the thoughts of the hearts of man.

Overall, it is clear that the original man has power over the heart of man, which only goes to prove that he is the maker of the heart of man by which the physical form of man is ruled.

Lastly, the original man claims full responsibility for the origin of evil embedded in the heart of man. In admitting that he creates evil, the original man suggests a role for himself in the existence of evil in the heart of man. For instance, he rightly asserts that 'I form the light, I create darkness: I make peace, and create evil: I the LORD do all these things' (*Isa. 45:7*). Moreover, it is clear that the physical world, or the material world, in which evil reigns supreme was created by the original man. Speaking to the Israelites, for example, the original man emphatically tells the Israelites that 'if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the [physical] earth is mine' (*Ex. 19:5*). Furthermore, the original man, in his physical form, is indisputably the god of the physical form of man. He rightly asserts, for instance, that 'behold, I am the LORD, the God of all flesh' (*Jer. 32:27*). Although it may be true that the original man is responsible for the origin of evil embedded in the heart of man, he is certainly not responsible for the evil deeds of man. It should be pointed out and emphasised that God gives every living soul a spiritual form besides the physical form to discern right from wrong, or good from evil, and the free will to choose between good and evil. Notwithstanding the fact that the original man is not responsible for the evil deeds of man, these findings may help us understand that the evil in the heart of man was originated by nobody but the original man who created the physical form of man.

8.1.3. The devil, or Satan, is generally survived by another

The physical form of man has been responsible for physical multiplication of man and the continuation of the physical life of man. In permitting physical multiplication, God acknowledges the procreative function of the physical form of man. For instance, God says to Noah on behalf of corporeal man that, 'you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein' (*Gen. 9:7*).

Similarly, Simon Peter, who at one point in the Bible is metaphorically called Satan, does not beget himself but is a biological son of a man by the name of Jona. It is stated, for example, that 'when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone' (*John 1:42*).

Likewise, Judas Iscariot, who at one time in the Bible is metaphorically called a devil, does not beget himself but has a biological father by the name of Simon. It is stated, for instance, that 'Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve' (*John 6:70-71*). However, considering that God gives every living soul a spiritual form besides the physical form to discern good from evil, and the free will to choose between good and evil, no man is held responsible for the evil deeds of his biological offspring, and vice versa. Nonetheless, the evidence suggests that no physical form of man, with the exception of the physical form of the original man, comes into existence without a physical, or biological, father. An important implication of this is that although physical multiplication of man is initiated by the original man in his physical form, it is continued by ordinary corporeal man.

CHAPTER IX: CONCLUSION

The purpose of this paper was to explore the origin and purpose of man. The specific objective of the paper was to ascertain the usefulness of the Bible with regard to the search for the meaning of the life of man. The study has established that man, or the living soul, was created by God and bears a similarity to the living soul of God. The study has also shown that man, or the living soul, can take a spiritual form or a physical form or both. According to the study, the spiritual form of man is created by word of God and is similar to God in appearance and character, while the physical form of man, in contrast, is formed manually of the dust of the ground by the original man as a means to an end, or as a way to replicate living souls for the spiritual form of man, and is basically similar to animal or beast in appearance and character.

The findings suggest that the spiritual form of man is good, or moral, while the physical form of man is evil, or amoral; that the spiritual form of man is in the spiritual world while the physical form of man is in the physical world; that the spiritual world is very good while the physical world is not good; that man in dual form has the knowledge of good and evil, the free will to choose between good and evil, and the means by which to choose between the spiritual form and the physical form; that the spiritual form of man is androgynous while the physical form of man is gendered; and that perfection and immortality of the living soul is available in the spiritual form of man, as opposed to the physical form of man. It is hoped that the findings will be of interest to those living souls interested in passing from the physical form of man into the spiritual form of man, or rather from the physical world into the spiritual world.

The study provides the first comprehensive and accurate assessment of the Bible. Prior to this study, it was unclear whether man knew what he is; where he is from; where he is going; why he is going; when he is going; and how he is going. However, the most important limitation lies in the fact that the data was sourced only from the Bible. Even so, the work offers important insights into the origins and purpose of man. Despite its exploratory and interpretive nature, the study also gives valuable insights into the complexities surrounding the life of man. Nonetheless, further Bible studies need to be carried out to validate the interpretation. Continued efforts are therefore needed to make the Bible and the interpretation more accessible to man. Unless one learns the truth and knows the truth, one cannot be free.

REFERENCES

The Bible: The King James Version

APPENDIX A: THE SCRIPTURE ON HIS COMING AND ITS FULFILMENT

It is suggested that he shall be the very foundation of the life of man, which man rejected; and that he shall be born from the spiritual world of God into the physical world through a nation that is different from Israel; and that he shall be the one that is able to save the soul from the flesh or to destroy the flesh together with the soul. By way of illustration, it is written in the Scripture that 'Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder' (Matt. 21:42-44). **Figure 11.1**, below, details the data on his physical birth.

REPUBLIC OF KENYA

D IN? 174889

CERTIFICATE OF BIRTH

Birth in the SUBA		District in the NYANZA Province	
Entry No.	04900801/12	Where Born	Lwala
Date of Birth	25/10/1986	Sex	Male
Name and Maiden Name of Mother		Name and Surname of Father	
Magret Adera Ouma		Churchil Winston	
Name and Description of Informant		Sgd. Parent	
Name of Registering officer	J.N.Apondi	Date of Registration	15/11/2012

I, J.N.Apondi District/Assistant Registrar for Suba District, hereby certify that this certificate is compiled from an entry/return in the Register of Births in the District.

SBA/CA.3970 OF 15/11/2012
Auth.NO.8132 OF 15/11/2012

[Signature]
District/Assistant Registrar

Given under the Seal of the Director of Civil Registration on the 15th day of November, 2012

This certificate is issued in pursuance of the Births and Deaths Registration Act (Cap. 149) which provides that a certified copy of any entry in any register or return purporting to be sealed or stamped with the seal of the Director of Civil Registration shall be received as evidence of the dates and facts therein contained without any or other proof of such entry.

Note: A Certificate of Birth is not Proof of Kenyan Citizenship.

CPK 332-2011 REG-11/2011

Figure 11.1 Data on his taking a physical form besides the spiritual form

Figure 11.2, below, presents the portrait of the physical form of man taken in regard to data shown in **Figure 11.1**. It is written that ‘because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed’ (*John 20:29*).



Figure 11.2 *Portrait of the physical form of man taken or assumed by the living soul*

It should be pointed out that the simple photographic portrait presented above was taken of him on 06 November 2020.

APPENDIX B: THE NEW CHANNEL OF COMMUNICATION

It is suggested that he, the Spirit of truth, shall take over from the Lord Jesus and, by implication, from the LORD God; and that, unlike his predecessors, he shall speak not of himself but of what he hears of God. For instance, the Lord Jesus states that 'when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you' (*John 16:13-15*). **Figure 12.1**, below, shows the new channel of communication between God and descendants of man, which is talked of by the Lord Jesus in the above scripture and fulfilled through this report.

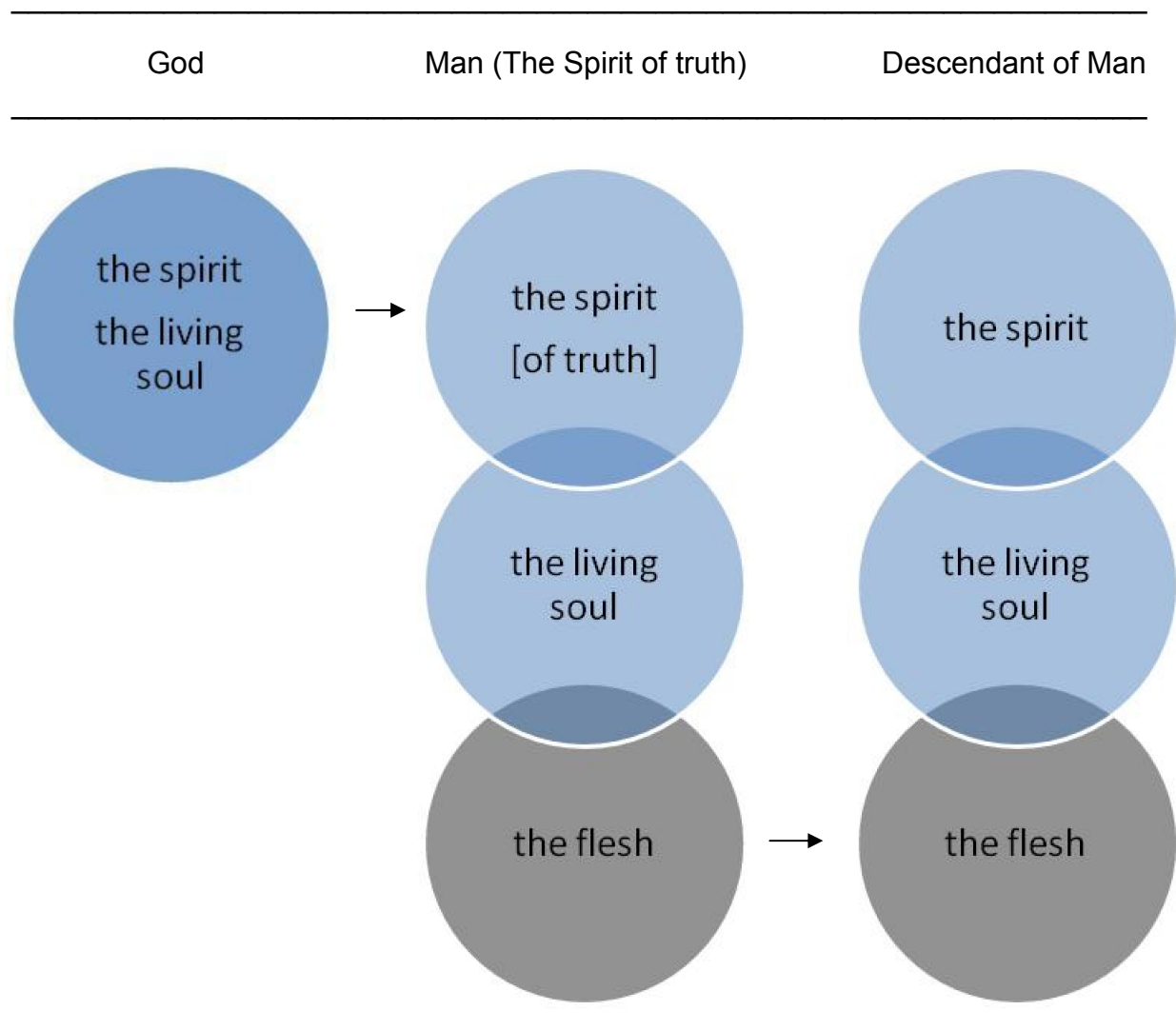


Figure 12.1 New channel of communication between God and descendants of man

APPENDIX C: QUESTIONS AND ANSWERS ABOUT THE SPIRIT OF TRUTH

1. What is the Spirit of truth?

The Spirit of truth is man in spiritual form and not in physical form. He is the androgynous incorporeal man created in the image of the living soul of God, and after the spiritual likeness of God by word of God, according to the first account of creation. By way of illustration, it is stated that 'God said, Let us make man in our image, after our likeness...So God created man in his own image, in the image of God created he him; male and female created he them' (*Gen. 1:26-27*).

2. Where is he from?

He is from the spiritual world of God described in the first account of creation, where the Lord Jesus Christ returned after finishing the gospel ministry. Regarding where the Spirit of truth is from, the Lord Jesus points out that 'nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you' (*John 16:7*).

3. How has he come?

He has taken a gendered physical form, or a vessel, besides his androgynous spiritual form. Although his soul and his androgynous spiritual form are created by God in the spiritual world of God described in the first account of creation, his gendered physical form is naturally born to corporeal parents here in this physical world which is also described in the second account of creation. Please see Appendix A for more information on how he has come into the physical world.

4. Why has he come?

There are three reasons why he has come into the physical world. First, he has come to reprove descendants of man and give them the truth and complete teachings. It should be pointed out that the descendants of man take the physical form as their default form. In order to reprove the descendants of man and give them complete teachings, he has to speak with them through their default forms and therefore he must first take a physical form and become as them. It is stated in the Bible that 'when he is come, he will reprove the world of sin, and of righteousness, and of judgement...he will guide you into all truth' (*John 16:8-13*). Second, he has

come in connection with the prophecy about spiritual multiplication because, although he has not come to call a halt to physical multiplication, his physical birth marks the fulfilment of the prophecy about physical multiplication. It should be understood that until the gendered physical man multiplies and fills the physical world as God's prophecy about Noah's family says, God's prophecy about the androgynous spiritual man multiplying and filling the spiritual world of God cannot be fulfilled. Please refer to chapter VI for further information on the connection between the two forms of multiplication permitted by God. Last, he has come not to lead the living souls into temptation but to deliver the living souls from evil. It is prayed, 'Our Father which art in heaven...Thy kingdom come. Thy will be done in earth, as it is in heaven...And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil' (*Matt. 6:9-13*).

5. Where is he going next?

He is going back to the spiritual world of God described in the first account of creation where he is originally.

6. Why is he going?

There are several reasons why he is going back to the spiritual world of God, or rather why his living soul is passing back into his androgynous spiritual form from his gendered physical form. First, he strongly disapproves of the wickedness of his physical form and he is very concerned about the continual evil imagination of the thoughts of his heart. It is rightly pointed out in the Bible that 'for from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man' (*Mark 7:21-23*). Second, he has been given dominion over the spiritual world of God and therefore he has duties to fulfil there as the parent of those that shall be worthy of the spiritual world of God. As far as his dominion and parenthood are concerned, it is stated that 'God said Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them,

Be fruitful, and multiply and replenish the earth, and subdue it' (*Gen. 1:26-28*). Third, as man, it is his duty to guide descendants of man through the way to the spiritual world of God and receive them as was promised in the Scripture. For it is stated in the Scripture that 'ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also' (*John 14:1-3*). Last, he has completed the work for which he took the physical form.

7. When is he going?

He is going back as soon as the report or research is handed over for dissemination.

8. How is he going?

He is to voluntarily walk waist-deep into the waters of Eden (Lake Victoria, Nyatambe Beach) and then recline of his own free will into the waters and give up his gendered physical form in favour of his androgynous spiritual form. By way of illustration, it is stated that 'except a man be born again, he cannot see the kingdom of God...Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit...The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit' (*John 3:3-8*).

9. What is his relationship with Jehovah of the Old Testament and Jesus of the New Testament?

Jehovah of the Old Testament, Jesus of the New Testament and the Spirit of truth are not only one and the same living soul, but one and the same spiritual form. Nevertheless, they are of different physical forms. Please refer to chapter IV for further information about the relationship.

10. What becomes of his physical form after he gives it up in favour of his spiritual form?

His physical form is to remain in the physical world and return to dust not only as proof that the physical form of man is a means to an end but also as a token of an

everlasting covenant between him and descendants of man . As regards his flesh, it is stated that 'what and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing' (*John 6:62-63*). For further information about the covenant, however, please see Appendix D.

APPENDIX D: THE COVENANT BETWEEN MAN AND DESCENDANTS OF MAN

I hereby establish my covenant with descendants of man, and with their offspring and their descendants after them, and with every living creature that is with them. As a living soul, I will never take the physical form again and cause harm to the physical life of any descendant of man upon the physical earth; and I will never take the physical form again and cause harm to any living creature that is with the descendants of man upon the physical earth. This is the token of the covenant which I make between me and the physical earth, forever. I shall voluntarily walk waist-deep into the waters of Eden. I shall recline of my own free will into the waters, and I shall surrender the breath of the physical life which is in my nostrils; I shall surrender my gendered physical form in favour of my spiritual form and pass back into my androgynous spiritual form in which I was on the sixth day of God's creation before the physical world was. My physical form shall return to the physical earth and to the dust of the ground from where it was taken, and it shall be for a token of a covenant between me and the physical earth. And whenever I look upon the physical earth, dust of the ground shall be seen. And I will remember my covenant, which is between me and the physical earth; and never again shall the power over nature, or the power of the Holy Spirit, be used against the flesh of any descendant of man and against any living creature that is with the descendants of man. Whoever seeks after me in truth and according to the spirit, therefore, shall find me where I am, and I shall be their parent forever. And where I am they shall be; and they shall have dominion over the spiritual world of God, which is given to me and to my descendants.

